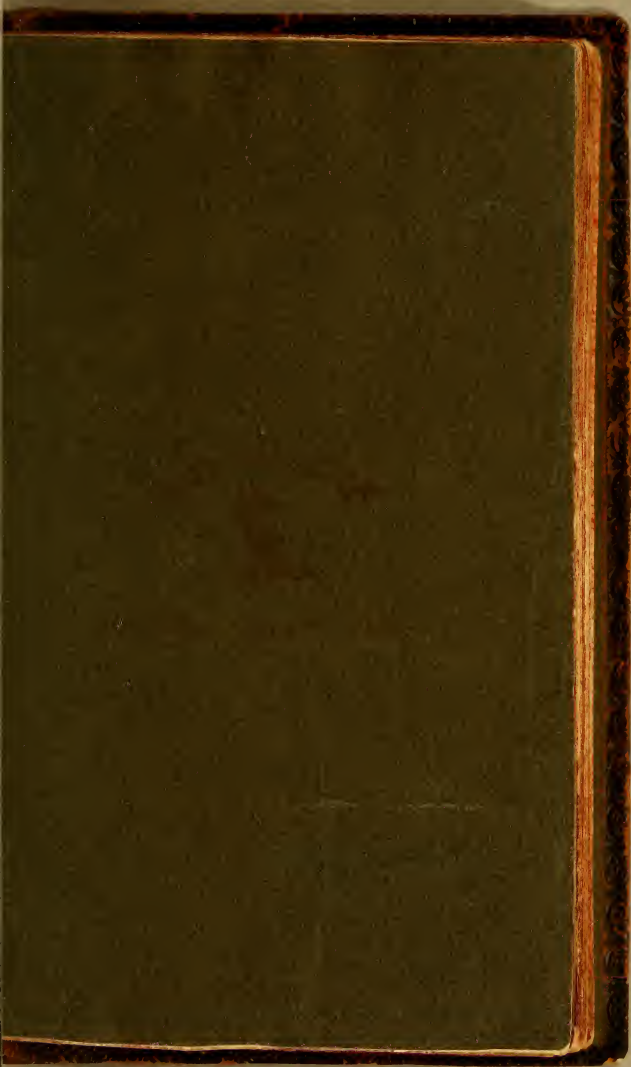


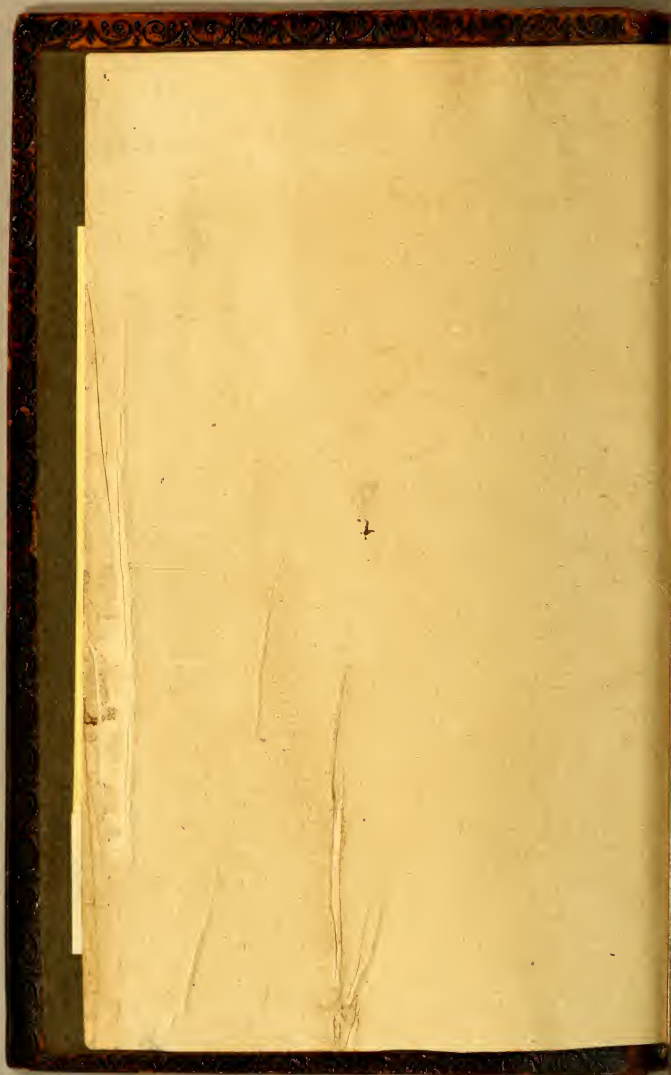


*John Carter Brown.*

Copy kept because of size and  
condition

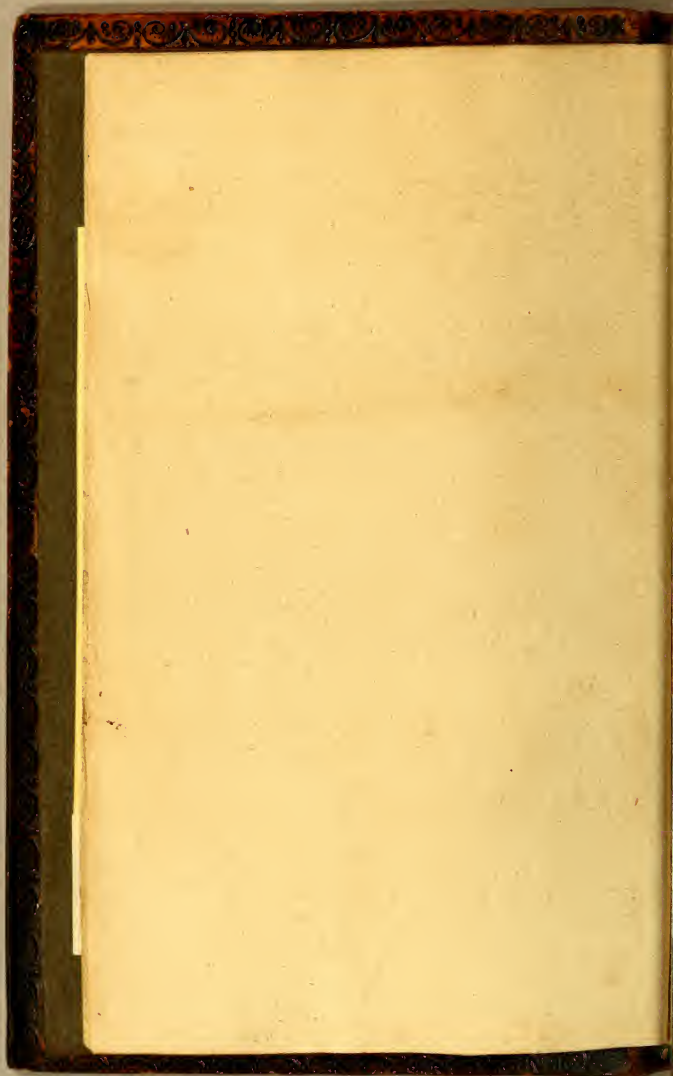
*Page 21 has catchword "Cha"*











**WILLIAMS (Roger)** A Key into the Language of America, or an help to the Language of the Natives, in that part of America called New England, together with briefe observations of the Customes, Manners and Worships of the Natives in Peace and Warre, in Life and Death, by Roger Williams, *of Providence, in New England (with poetry)* fine copy, excessively rare, £10. 10s 1643

"On the 29th of March, 1825, a gentleman of the name of Allen (who owns the estate at Providence, originally belonging to Roger Williams) came to the Bodleian Library, in order to see the copy of this Book in the Library, which was formerly in that of Selden. He told me that he had heard there was such a Volume. but that all his endeavours to procure a sight of it had been unavailing till I shewed him the Bodleian copy, from which several extracts were made for him.

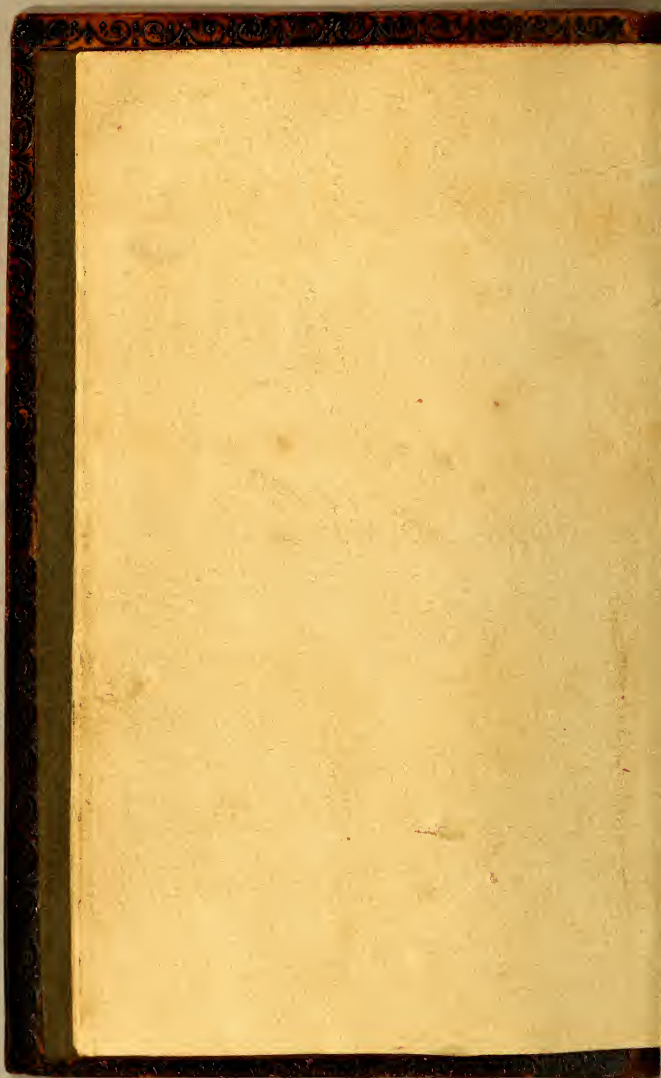
Mr. Allen informed me that the tradition at Providence was, that Williams, the author of this Key, was the first white person who took possession of the country."—*MS. note on fly-leaf by Dr. Bliss.*

A Letter enquiring into the Biography of Williams accompanies the Volume, with this MS. reply by Dr. Bliss:

Coll. Jesu, May 22, 1601.

Roger Williams, Monmouth, Plebei filius,  
etato —17

*Copy described in this clipping  
seems to be orig copy in  
blue morocco, sold as duplicate,  
November 15, 1935,  
to Tracy H. Mc Gregor of  
Washington, D. C.*



A KEY into the  
LANGUAGE  
OF  
AMERICA:  
OR,

An help to the *Language* of the *Natives*  
in that part of AMERICA, called  
*NEW-ENGLAND*.

together, with briefe *Observations* of the *Cu-*  
*stomes* *Manners* and *Worships*, &c. of the  
aforesaid *Natives*, in Peace and Warre,  
in Life and Death.

In all which are added *Spirituell Observations*,  
Generall and Particular by the *Author*, of  
chiefest and speciall use (upon all occasions,) to  
all the *English* Inhabiting those parts;  
yet pleasant and profitable to  
the view of all men:

---

BY ROGER WILLIAMS  
of Providence in New-England.

---

LONDON,

Printed by Gregory Dexter, 1643.



To the Reader.

sence lightly lose what I had so dearly bought in some few yeares hardship, and charges among the Barbarians; yet being reminded by some, what pitié it were to bury those *Materialls* in my Grave at land or Sea; and withall, remembring how often I have been importun'd by worthy friends of all sorts, to afford them some helps this way.

I resolved (by the assistance of the most High) to cast those *Materialls* into this Key, pleasant and profitable for All, but especially for my friends residing in those parts.

A little Key may open a Box, where lies a bunch of Keyes

With this I have entred into the secrets of those Countries, where ever English dwell about two hundred miles, betweene the French and Dutch Plantations; for want of this, I know what grosse mistakes many selfe and others have run into.

There is a mixture of this Language North and South, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforemen-

one

*To the Reader.*

oned) their *Dialects* doe exceedingly differ; yet not so, but (within that compasse) a man may, by this *helpe*, converse with *thousands* of *Natives* all over the *Countrey*: and by such converse it may please the *Father* of *Mercies* to spread *civilize*, (and in his owne most holy season) *Christianitie*; for one *Candle* will light *ten thousand*, and it may please *God* to blesse a *little Leaven* to season the *mightie Lump* of those *Peoples* and *Territories*.

It is expected, that having had so much converse with these *Natives*, I should write some litle of them.

Concerning them (a little to gratifie expectation) I shall touch upon *four* *Heads*:

First, by what *Names* they are distinguished.

Secondly, Their *Originall* and *Descent*.

Thirdly, their *Religion*, *Manners*, *Customes*, &c.

Fourthly, That great *Point* of their *Conversion*.

To the first, their *Names* are of two sorts:

A 3

First,



*To the Reader.*

First, those of the *English* giving: as *Natives*, *Salvages*, *Indians*, *wild-men*, (so the *Dutch* call them *Wilden*) *Abergeny men*, *Pagans*, *Barbarians*, *Heathen*.

Secondly, their *Names*, which they give themselves.

I cannot observe, that they ever had (before the coming of the *English*, *French* or *Dutch* amongst them) any *Names* to difference themselves from strangers, for they knew none; but two sorts of names they had, and have amongst themselves.

First, *generall*, belonging to all *Natives*, as *Ninnuock*, *Ninnimissinnuock*, *Eniskeetompauwog*, which signifies *Men*, *Folke*, or *People*.

Secondly, particular names, peculiar to severall *Nations*, of them amongst themselves, as, *Nanbigganuuck*, *Massachusuck*, *Cawasumuck*, *Cowwesuuck*, *Quintikouck*, *Quinnipiuck*, *Pequibog*, &c.

They have often asked mee, why wee call them *Indians Natives*, &c. And understanding the reason, they will call themselves *Indians*, in opposition to *English*, &c.

For

*To the Reader.*

For the second Head proposed, their *Originall and Descent.*

From *Adam* and *Noah* that they spring, it is granted on all hands.

But for their later *Descent*, and whence they came into those parts, it seemes as hard to finde, as to finde the *wellhead* of some fresh *Stream*, which running many miles out of the *Countray* to the salt *Ocean*, hath met with many mixing *Streaumes* by the way. They say themselves, that they have *sprung* and *growne* up in that very place, like the very *trees* of the *wildernesse*.

They say that their *Great God Cawtán-towwit* created those parts, as I observed in the Chapter of their *Religion*. They have no *Clothes*, *Bookes*, nor *Letters*, and conceive their *Fathers* never had; and therefore they are easily perswaded that the *God* that made *English* men is a greater *God*, because Hee hath so richly endowed the *English* above *themselves*: But when they heare that about sixteen hundred yeeres agoe, *England* and the *Inhabitants* thereof were like unto *themselves*,

*To the Reader.*

and since have received from God, *Clothes, Bookes, &c.* they are greatly affected with a secret hope concerning *themselves*.

*wise and Judicious* men, with whom I have discoursed maintaine their *Originall* to be *Northward* from *Tartaria*: and at my now taking ship, at the *Dutch Plantation*, it pleased the *Dutch Governour*, (in some discourse with mee about the *Natives*), to draw their *Line* from *Iceland*, because the name *Sackmakan* (the name for an *Indian Prince*, about the *Dutch*) is the name for a *Prince* in *Iceland*.

Other opinions I could number up: under favour I shall present (not mine opinion, but) my *Observations* to the judgement of the *Wise*.

First, others (and my selfe) have conceived some of their words to hold affinity with the *Hebren*.

Secondly, they constantly *annoint* their heads as the *Jewes* did.

Thirdy, they give *Dowries* for their wives, as the *Jewes* did.

Fourthly (and which I have not so observed



To the Reader.

served amongst other *Nations* as amongst the *Jewes*, and *these* :) they constantly se-  
perate their Women ( during the time of  
their monthly sicknesse ) in a little house  
alone by themselves foure or five dayes,  
and hold it an *Irreligious thing* for either  
*Father* or *Husband* or any *Male* to come  
neere them.

They have often asked me if it bee so  
with *women* of other *Nations*, and whether  
they are so *separated*: and for their pra-  
ctice they plead *Nature* and *Tradition*. Yet  
again I have found a greater *Affinity* of  
their Language with the *Greek Tongue*.

2. As the *Greekes* and other *Nations*,  
and our selves call the seven *Starres* (or  
Charles Waine the *Beare*,) so doe they  
*Mosk* or *Paukunnawaw* the *Beare*.

3. They have many strange Relations  
of one *Wétucks*, a man that wrought great  
*Miracles* amongst them, and *walking upon*  
*the waters*, &c. with some kind of broken  
Resemblance to the *Sonne of God*.

Lastly, it is famous that the *Sowwest*  
(*Sowanin*) is the great Subject of their dis-  
course.

*To the Reader.*

course. From thence their *Traditions*. There they say (at the *South-west*) is the Court of their great God *Cautántonwit*: At the *South-west* are their *Forefathers* soules: to the *South west* they goe themselves when they dye; From the *South-west* came their *Corne*, and *Beanes* out of their Great God *Cautántonwits* field: And indeed the further *Northward* and *westward* from us their *Corne* will not grow, but to the *Southward* better and better. I dare not conjecture in these *Uncertainties*; I believe they are *lost*, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third *Head*, concerning their *Religion*, *Customes*, *Manners* &c. I shall here say nothing, because in those, 32. Chapters of the whole Book, I have briefly touched those of all sorts, from their *Birth* to their *Burialls*, and have endeavoured (as the Nature of the worke would give way) to bring some short *Observations* and *Applications* home to *Europe* from *America*.

Therefore

*To the Reader*

Therefore fourthly, to that great Point of their *Conversion* so much to be longed for, and by all *New-English* so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of *Interiourses* with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemn discourses I have had with all sorts of *Nations* of them, from one end of the Countrey to another (so farre as opportunity, and the little Language have could reach)

I know there is no small *preparation* in the hearts of Multitudes of them. I know their many solemn *Confessions* to my self, and one to another of their lost *wandering* conditions.

I know strong *Convictions* upon the Consciences of many of them, and their desires tured that way.

I



*To the Reader.*

I know not with how little *Knowledge* and *Grace* of Christ the Lord may save, and therefore neither will *despaire*, nor *re- port* much.

But since it hath pleased some of my Worthy *Country-men* to mention (of late in print) *WVequash*, the *Pegut Captaine*, I shall be bold so farre to second their *Rela- tions*, as to relate mine owne *Hopes* of Him (though I dare not be so confident as others.

Two dayes before his *Death*, as I past up to *Qunnibicut* River, it pleased my worthy friend Mr. *Fenwick* whom I visited at his house in *Say-Brook* Fort at the mouth of that River, to tell me that my old friend *WVequash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *WVequash* lay.

Amongst other discourse concerning his *sicknesse* and *Death* (in which hee freely bequeathed his son to Mr. *Fenwick*) I closed with him concerning his *Soule*: Hee told me that some two or three yeare before



*To the Reader.*

fore he had lodged at my House, where I acquainted him with the *Condition* of all mankind, & his *Own* in particular, how God created *Man* and *Allthings*: how *Man* fell from God, and of his present *Enmity* against God, and the *wrath* of God against Him untill *Repentance*: said he your words were never out of my heart to this present; and said hee me much pray to *Jesus Christ*: I told him so did many *English*, *French*, and *Dutch*, who had never turned to God, nor loved Him: He replied in broken *English*: Me so big naughty Heart, my heart all one stone! Savory expressions using to breath from compunct and broken Hearts, and a sence of inward hardnesse and unbroke-kenesse. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what *Indians* have been converted? what have the *English* done in those parts? what hopes of the *Indians* receiving the Knowledge of Christ!

And because to this Question, some put

an

*To the Reader.*

an edge from the boast of the Jesuits in *Canada* and *Maryland*, and especially from the wonderfull conversions made by the Spaniards and Portugalls in the *West-Indies*, besides what I have here written, and also, beside what I have observed in the Chapter of their Religion! I shall further present you with a briefe Additionall discourse concerning this Great Point, being comfortably perswaded that that Father of Spirits, who was graciously pleased to perswade *Japhet* (the Gentiles) to dwell in the Tents of *Shem* (the Jewes) will in his holy season (*I hope approaching*) perswade, these Gentiles of *America* to partake of the mercies of *Europe*, and then shall bee fulfilled what is written, by the Prophet *Malachi*, from the rising of the Sunne in (*Europe*) to the going down of the same (in *America*) my Name shall be great among the Gentiles.) So I desire to hope and pray,

*Your unworthy Country-man*

ROGER WILLIAMS.

Directions for the use of the  
LANGUAGE.

1. **A** Dictionary or Grammer *way I had* consideration of, but purposely avoided, not so accommodate to the Benefit of all, as I hope is Formed.
2. *A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) have so framed every Chapter and the matter of it, I may call it an Implicite Dialogue.*
3. It is framed chiefly after the Narroganset dialect, because most spoken in the Countrey, and (with attending to the variation of peoples and dialects), it will be of great use in all parts of the Countrey.
4. Whatever your occasion bee either of Travell, discourse, Trading &c. referre to the Table which will direct you to the Proper Chapter.
5. Because the Life of all Language is in the Pronunciation, I have been at the paines and charges to use the Accents, Tones, or sounds to be affixed, which some understand, according to the Greeke Language, Acutes, Graves, (Circumflexes) for example;



## Directions for the use of the Language

ample, in the second leaf in the word Ewo He the sound or Tone must not be put on E, but where the grave Accent is.

In the same leaf, in the word Ascowequāsin the sound must not be on any of the Syllables, but on quāsin, where the Acute or sharp sound is.

In the same leaf in the word Ans paumpmaūntam, the sound must not be on any other syllable but Maūnt, where the Circumflex or long sound is.

6. The English for every Indian word or phrase stands in a straight line directly against the Indian: yet sometimes there are two words for the same thing (for their Language is exceeding copious and they have five or six words sometimes for one thing) and then the English stands against them both: for example in the second leaf,

Cowaunckamish &  
Cuckquénamish.

I pray your Favour.



AN  
Helpe to the native Language  
of that part of *America* called  
NEW-ENGLAND.

CHAP. I.  
Of Salutation.

Observation.

**T**He Natives are of two sorts, (as the English are.) Some more Rude and Clownish, who are not so apt to Salute, but upon *Salutation* relate d ovingly. Others, and the generall, are *sober* and *grave*, and yet chearfull in a meane, and as ready to begin a Salutation as to Resalute, which yet the English generally begin, out of lesire to Civilize them.

B

What

## Of Salutation.

*What cheare Nétop ? is the generall salutation of all English toward them, Nétop is friend.*

Netompañog | *Friends.*

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò, | *I, you, he.*

Kcé i ka neen | *You and I.*

Asco wequáñin

Asco wequassunnúat | *Good morrow.*

mis

Askuttaaquompsin ? | *How doe you ?*

Asnpaumpmaúntam | *I am very well.*

Taubot paump | *I am glad you are*  
maúntaman | *well.*

Cowaúnckamish | *My service to you.*

## Observation.

This word upon speciall Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any: I have seen the party reverently doe obeysance, by stroking the Prince upon both his sholders, and using this word.

Cowaúnckamish & | *I pray your favour.*

Cuckquénamish | *He salutes you.*

Cowaúnckamuck | *How doth the Prince ?*

Aspaumpmaúntam  
sachim

Aspaum-



|   |                                 |
|---|---------------------------------|
| Aspaumpmaúntam<br>Committamus?            | <i>How doth your Wife?</i>      |
| Aspaumpmaúntam-<br>wock cummucki-<br>aúg? | <i>How doth your children?</i>  |
| Konkeeteaúg                               | <i>They are well.</i>           |
| Táu bot ne paump<br>maunthéttit           | <i>I am glad they are well.</i> |
| Túnna Cowaúm                              | <i>Whence come you.</i>         |
| Tuckôteshana                              | <i>I came that way.</i>         |
| Yò nowaúm                                 | <i>I came from farre.</i>       |
| Náwwatuck nôte-<br>shem                   | <i>I came from hard by.</i>     |
| Mattaáfu nôteshem                         | <i>An House.</i>                |
| Wétu                                      | <i>I came from the house.</i>   |
| Wetuômuck nôte<br>shem                    | <i>I came over the water.</i>   |
| Acáwmuck noteshem                         | <i>A Towne.</i>                 |
| Otàn                                      | <i>I came from the Towne.</i>   |
| Otánick noteshem                          |                                 |

Observation.

In the Narigánset Countrey (which is the chief people in the Land :) a man shall come to many Townes, some bigger, some lesser, it may be a dozen in 20. miles Travell.



## Observation.

Acawmenóakit *Old England*, which is as much as from the *Land on i' other side*: hardly are they brought to believe that that Water is three thousand English mile over, or thereabouts.

|                 |                          |
|-----------------|--------------------------|
| Tunnock kuttóme | <i>Whither goes you?</i> |
| Wékick nittóme  | <i>To the house.</i>     |
| Nékick          | <i>To my house.</i>      |
| Kékick          | <i>To your house.</i>    |
| Tuckowékin      | <i>Where dwell you?</i>  |
| Tuckuttin       | <i>Where keep you?</i>   |
| Matnowetuomeno  | <i>I have no house.</i>  |

## Observation.

As commonly a single person hath no house, so after the death of a Husband or Wife, they often break up house, and live here and there a while with Friends, to allay their excessive Sorrowes.

|                  |                          |
|------------------|--------------------------|
| Tou wuttin?      | <i>Where lives he?</i>   |
| Awánick úchick   | <i>Who are these?</i>    |
| Awaun ewo?       | <i>Who is that?</i>      |
| Túnna umwock?    | <i>Whence come they?</i> |
| Túnna Wutshaúock | <i>I dwell here.</i>     |
| Yo nowékin       | <i>I live here.</i>      |
| Yo ntin          |                          |

## Of Salutation.

5

|                      |                              |
|----------------------|------------------------------|
| Eñu or Nñu?          | <i>Is it so?</i>             |
| Nux                  | <i>Yea.</i>                  |
| Mat. nippompitám-men | <i>I have heard nothing.</i> |
| Wéfuonck             | <i>A name.</i>               |
| Tocketuffawéitch     | <i>What is your name?</i>    |
| Taantúffawese?       | <i>Doe you aske my name?</i> |
| Ntúffawese           | <i>I am called, &amp;c.</i>  |
| Matnowefuónckane     | <i>I have no name.</i>       |

## Observation.

Obscure and meane persons amongst them have no Names: *Nullius in nomina, &c.* as the Lord Jesus foretells his followers, that their Names should be cast out, *Luk. 6. 22.* as not worthy to be named, &c. Again, because they abhorre to name the dead (Death being the King of Terrours to all naturall men: and though the Natives hold the Soule to live ever, yet not holding a Resurrection, they die and mourn without Hope.) In that respect I say if any of their *Sáchims* or neighbours die who were of their names, they lay down those Names as dead.

Now ánnéhick now-  
éfuonck

*I have forgot my Name.*

Which is common amongst some of them, this being one Incivilitie amongst the more

rusticall sort, not to call each other by their Names, but Keen, Ton, Ewò He, &c.

Tahéna *What is his name?*

Tahosflowétam *What is the name of it*

Tahéttamen *What call you this?*

Teáqua *What is this?*

Yò néepouh *Stay or stand here.*

Máttapsh *Sit down.*

Noónshem

Non ánum *I cannot.*

Tawhitch kuppee  
yaúmen *What come you for?*

Teáqua kunnaúnta  
men *What doe you fetch?*

Chenock cuppeeyáu  
mis? *When came you?*

Maish-kitummáyi *Just even now.*

Kitummáyi nippee-  
am *I came just now.*

Yò Commíttamus? *Is this your Wife?*

Yò cuppáppoof *Is this your Child?*

Yò cummúckqua-  
chucks *Is this your Son?*

Yò cuttaúnis *Is this your Daughter?*

Wunnétu *It is a fine Child.*

Tawhich neepou-  
weeye an *Why stand you?*

Pucquatchick? *Without dores.*

Taw-



Tawhitch mat pe ti- | *Why come you not in?*  
 ob itcayean?

## Observ.

In this respect they are remarkably free  
 and courteous, to invite all Strangers in; and  
 if any come to them upon any occasion, they  
 request them to *come in*, if they come not in  
 of themselves.

|                  |                             |
|------------------|-----------------------------|
| Awássh           | <i>Warne you.</i>           |
| Máttapsh yóteg   | <i>Sit by the fire.</i>     |
| Tocketúnnawem    | <i>What say you?</i>        |
| Keén nétóp?      | <i>Is it you friend.</i>    |
| Peeyáush nétóp   | <i>Come hither friend.</i>  |
| Pétitees         | <i>Come in.</i>             |
| Kunnúnni         | <i>Have you scene me?</i>   |
| Kunnúnnoos       | <i>I have seen you.</i>     |
| Taubot mequaun   | <i>I thank you for your</i> |
| naméan           | <i>kind remembrance.</i>    |
| Taubotneanawáyea | <i>I thank you.</i>         |
| Taubotne aunana- | <i>I thank you for your</i> |
| méan             | <i>love.</i>                |

## Observ.

I have acknowledged amongst them an  
 heart sensible of kindnesles, and have reaped  
 kindnesse again from many, seaven yeares af-  
 ter, when I my selfe had forgotten, &c. hence

the Lord Jesus exhorts his followers to doe  
good for evill : for otherwise, sinners will doe  
good for good, kindnesse for kindnesse, &c.

Cowammaunsh *I love you.*

Cowammaunuck *He loves you.*

Cowammaus *You are loving.*

Cowautam? *Understand you?*

Nowautam *I understand.*

Cowawtram tawhit-  
che nippeeyaumen *Do you know why I  
come.*

Cowannantam *Have you forgotten?*

Awanagufantowosh *Speake English.*

Eenantowash *Speake Indian.*

Cutehanshishaumo *How many were you in  
Company?*

Kunnishishem? *Are you alone?*

Nnishishem *I am alone.*

Naneeashaumo *There be 2. of us.*

Nanswithawmen *We are 4.*

Npiuckshawmen *We are 10.*

Neeaneechecktaashaum-  
men *We are 20. &c.*

Nquitpausuckowash-  
awmen *We are an 100.*

Comishoonhommis *Did you come by boate?*

Kurtjakewushaumis *Came you by land?*

Meshnomishoon *I came by boat.*

hommin *Mess*

# Of Eating and Entertainment.

9

|                                       |   |
|---------------------------------------|---|
| neshntiauké wushem                    | <i>I came by land.</i>                    |
| Nippenowantawem                       | <i>I am of another language</i>           |
| Penowantowawhet-<br>tûock             | <i>They are of a divers<br/>language.</i> |
| Mat nowawtau hette<br>mina            | <i>We understand not each<br/>other.</i>  |
| Nummaûchenem?                         | <i>I am sicke.</i>                        |
| Cummaûchenem?                         | <i>Are you sicke?</i>                     |
| Tashûckqunne cum<br>mauchenaûmis      | <i>How long have you been<br/>sicke?</i>  |
| Nummauchemin or<br>Ntannetêimmin      | <i>I will be going.</i>                   |
| Saûop Cummauchê-<br>min               | <i>You shall goe to morrow.</i>           |
| Maûchish or ànakish                   | <i>Be going.</i>                          |
| Kuttanaûwshesh                        | <i>Depart.</i>                            |
| Mauchêi or anittui                    | <i>He is gone.</i>                        |
| Kautanaûshant                         | <i>He being gone.</i>                     |
| Mauchêhettit or<br>Kautanawshawhettit | <i>When they are gone.</i>                |
| Kukkowêtous                           | <i>I will lodge with you.</i>             |
| Yò Còwish                             | <i>Do, lodge here.</i>                    |
| Hawûnshesh                            | <i>Farewell.</i>                          |
| Chénock wonck cup<br>peeyeâumen?      | <i>When will you be here<br/>again?</i>   |
| Nétop tatta                           | <i>My friend I can not tell.</i>          |
| From these courteous                  | <i>Salutations Observe</i>                |
| a generall: There is a                | <i>favour of civility and</i>             |
| AUGUST                                | <i>courtesie</i>                          |



10      *Of Eating and Entertainment.*

*courtesie even amongst these wild Americans both amongst themselves and towards strangers.*

More particular :

1. *The Courteous Pagan shall condemn  
Uncourteous Englishmen,  
Who live like Foxes, Beares and Wolves,  
Or Lyon in his Den.*
2. *Let none sing blessings to their soules,  
For that they Courteous are :  
The wild Barbarians with no more  
Then Nature, goe so farre :*
3. *If Natures Sons both wild and tame,  
Humane and Courteous be :  
How ill becomes it Sonnes of God  
To want Humanity ?*

CHAP. II.

*Of Eating and Entertainment.*

|  |  |
|--|--|
| <p><b>A</b> Scūmeresimmis?<br/>Matta niccat-<br/>tuppūmmin<br/>Niccawkatone<br/>Mannippēno ?<br/>Nip. or nipewese<br/>Nāmitch, commete-<br/>simmin</p> | <p><i>Have you not yet eaten.<br/>I am not hungry.<br/>I am thirstie.<br/>Have you no water?<br/>Give me some water.<br/>Stay, you must eat first.</i></p> |
|--|--|

Teagua



# Of Eating and Entertainment. 11

*Teaquacumméich* | *What will you eat?*  
*Okchick.* | *Parch'd meat* which is  
 readie very wholesome food, which they  
 ate with a little water, hot or cold; I have  
 travelled with neere 200. of them at once,  
 neere 100. miles through the woods, every  
 man carrying a little *Basket* of this at his back,  
 and sometimes in a hollow *Leather Girdle* a-  
 bout his middle, sufficient for a man three or  
 foure daies:

With this readie provision, and their *Bow*  
 and *Arrowes*, are they ready for *War*, and tra-  
 uell at an *houres* warning. With a *spoonfull* of  
 this *meale* and a *spoonfull* of water from the  
*rooke*, have I made many a good dinner and  
 supper.

*upúmmineanash.*  
*upúminea-naw-*  
*laump.*

*The parch'd corne.*  
*The parch'd meale, boild*  
*with water at their hou-*  
*ses, which is the whole-*  
*somest diet they have.*

*lsickquatash.*  
*lanusquissédash.*  
*asaump.*

*Boild corne whole.*  
*Beanes.*  
*A kind of meale pottage,*  
*unparch'd.*

From this the *English* call their *Samp*, which  
 the *Indian* corne, beaten and boild, and eaten  
 hot or cold with milke or butter, which are  
 mercies

12 Of Eating and Entertainment.

mercies beyond the *Natives* plaine water, and  
which is a dish exceeding wholesome for the  
*English* bodies.

Puttuckqunnége.

A Cake.

Puttuckqunnégunash.

Cakes or loaves

puttuckqui.

round.

Teágunkurtie

what shall I dresse

maunch?

you?

Affamme.

Give me to eat.

Ncattup.

I am hungry.

Wúnna ncattup.

I am very hungry.

Nippaskanaún tum.

I am almost starved.

Pautous notatám.

Give me drinke.

Sókenish.

Powre forth.

Cosaúme sokenúm

You have powred out

mis.

much.

Wuttáttash.

Drinke.

Nquitchetámmín.

Let me taste.

Quitchetash.

Taste.

Saúngui nip?

Is the wa

Saunkopáúgot.

Coole water.

Chowhésu.

It is warme.

Aquie wuttáttash.

Doe not drinke.

Aquie waúmatous.

Doe not drinke all.

Necáwni méich

First eat something.

teágua.

Tawhitch mat me

Why eat you not?

chóan.

Wússaum

Of Eating and Entertainment.

13

Vuslaume kulopita.  
Teaguun numméitch  
Mateag keesirauano?

*It is too hot.*

*What shall I eat?*

*Is there nothing ready  
boyled?*

la teag mécho ewo.  
otchikélu affamme.  
otchekunnemi wee  
yous.

*He eats nothing.*

*Cut me a piece.*

*Cut me some meat.*

etesittuck.

*Let us goe eat.*

autiinnea méchi-  
mucks.

*Bring hither some victu-  
alls.*

lumwautous.

*Fill the dish.*

ihtukmécha  
kick.

*Tree-eaters. A people  
so called (living be-*

ween three and foure hundred miles West in  
the land) from their eating only *Mihinuch-*

*ash*, that is, Trees: They are *Men-eaters*,

they set no corne, but live on the bark of Ches-

nut and Walnut, and other fine trees: They dry

and eat this bark with the fat of Beasts, and

sometimes of men: This people are the terror

to the neighbour Natives; and yet these Re-

veal, the Sonne of God may in time subdue.

mauchepweécan.

*After I have eaten.*

mauchepwucks.

*After meales.*

mauchepwut.

*When he hath eaten.*

mauchaqua mauchep-

*After dinner.*

wut.

Wayyeyant



# 14 Of Eating and Entertainment.

Wayyeyant maúche-  
pwut.

*After supper.*

Nquittmaúntash.

*Smell.*

Weetimoquat.

*It smells sweet.*

Machemógut.

*It stinks.*

Weékan.

*It is sweet.*

Machíppoguat.

*It is sowre.*

Aúwuslé weékan.

*It is sweeter.*

Askún.

*It is raw.*

Noónat.

*Not enough.*

Wusáume wékislu.

*Too much either boyle  
or roasted.*

Waúmet Taúbi.

*It is enough.*

Wuttartumútta.

*Let us drinke.*

Neefneechahettit

*Enough for twenty  
men.*

taúbi.

Mattacuckquaw.

*A Cooke.*

Mattacúquass.

*Cooke or dresse.*

Matcuttaflamíin?

*Will you not give me to  
eat?*

Keen méitch.

*I pray eat.*

They generally all take Tobacco; and it is commonly the only plant which men labour in; the women managing all the rest: they say they take Tobacco for two causes; first against the rheume, which cavleth the tooth ake, which they are impatient of: secondly to revive and refresh them, they drinking nothing but water.

Squattame

|                      |                        |
|----------------------|------------------------|
| quuttame.            | Give me your pipe.     |
| Petasinna, or, Wut-  | Give mee some Ta-      |
| tammafin.            | bacco.                 |
| Ucattauntum, or,     | I long for that.       |
| Ucattiteam.          |                        |
| Mauchinaash nowé-    | My teeth are naught.   |
| piteash.             |                        |
| Nummashackqune       | Wee are in a dearth.   |
| aumen.               |                        |
| Uashackquineaug.     | We have no food.       |
| Ucuck.               | A Kettle.              |
| Ushquockuk.          | A red Copper Kettle.   |
| Uetop kuttashammish. | Friend, I have brought |
|                      | you this.              |
| Uamphash quamp-      | Take up for me out of  |
| homúnea.             | the pot.               |
| Uppoquat.            | It is sweet.           |
| Uaqua ashpuckquat?   | What doth it taste of? |
| Uowétipo.            | I like this.           |
| Uenómeneash.         | Grapes or Rayfins.     |
| Uaweécocks.          | Figs, or some strange  |
|                      | sweet meat.            |
| Uemaúanash.          | Provision for the way. |
| Uemaúaninnuit.       | A snapsacke.           |
| Uackhúmmín.          | To grind corne.        |
| Uackhumúinneá.       | Beat me parch'd meale. |
| Uishquéhick.         | Unparch'd meale.       |
| Uummaúchip nup       | We have eaten all.     |
| mauchepúmmín.        | Cow-                   |



16 Of Eating and Entertainment.

Cowáump?

Have you enough?

Nowáump.

I have enough.

Mohowaugsuck, or,  
Mauquaúog, from  
móho to eat.

The Canibals, or, Me-  
eaters, up into the w-  
two, three or foure hu-  
dred miles from us.

Cumméhucquock.

They will eat you.

Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepared for themselves. If any provision of *fish* or *flesh* come in, they make their neighbours partakers with them.

If any stranger come in, they presently give him to eat of what they have; many times, and at all times of the night (as I have fallen in travell upon their houses) when nothing hath been ready, have themselves and their wives, risen to prepare me some refreshment.

The observation generall from their eating, &c.

It is a strange truth, that a man shall generally finde more free entertainment and refreshing amongst these *Barbarians*, then amongst thousands that call themselves *Christians*.

mo

Of *Sleepe* and *Lodging*.

17

More particular :

Course bread and water's most their fare;

O Englands diet fine;

Thy cup runs ore with plenteous store

Of wholesome beare and wine.

Sometimes God gives them Fish or Flesh;

Yet they're content without;

And what comes in, they part to friends

and strangers round about.

Gods providence is rich to his;

Let none distrustfull be;

in wildernesse, in great distresse,

These Ravens have fed me.

---

CHAP. III.

Concerning *Sleepe* and *Lodging*.

Nowwushkâwmen

I am weary.

Nkâtaquaum.

I am sleepeie.

ukkovetous.

Shall I lodge here?

o nickowemen?

Shall I sleepe here?

ukkowéti.

Will you sleepe here?

unnégîn, cōwish.

Welcome, sleepe here.

ummuâquômen.

I will lodge abroad.

C

Puck.

Puckquatchick nick- | *I will sleepe without*  
ouemen. | *the doores, Which*

have knowne them contentedly doe, by a fire  
under a tree, when sometimes some *English*  
have (for want of familiaritie and language  
with them) been fearefull to entertaine them.

In Summer-time I have knowne them lie  
abroad often themselves, to make roome for  
strangers, *English*, or others.

Mouaquómitea. | *Let us lye abroad.*

Cowwétuck. | *Let us sleepe.*

Kukkótiene? | *Sleepe you?*

Cowwéke. | *Sleepe, sleepe.*

Cowwêwi. | *He is asleepe.*

Cowwêwock. | *They sleepe.*

Askukkówene? | *Sleepe you yet?*

Takitippocat. | *It is a cold night.*

Wekitippocat. | *It is a warme night.*

Wauwhautowaw án- | *There is an alarme,*

awat. & Wawhau- | *there is a great sho-*

towâvog. | *ing: Howling a*

shouting is their Alarme; they having  
Drums nor Trumpets: but whether an enemy  
approach, or fire breake out, this Alarm  
passeth from house to house; yea, commonly,  
if any *English* or *Dutch* come amongst them  
they give notice of strangers by this signe; yea,  
I have knowne them buy and use a *Dutch*

Trump



# Of Sleepe and Lodging.

19

Trumpet, and knowne a Native make a good Drum in imitation of the English.

Matànnauke, or Mat- *A finer sort of mats to*  
tannàukanash *sleep on.*

Maskituash *Sitaw to lyon.*

Wuddtuckqunash *Let us layen*  
ponamauta *wood.*

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their Fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne often to the Fire, if the night be cold, and they who first wake must repaire the Fire.

Mauataúnamoke *Mend the fire.*

Mauataunamutta *Let us mend the fire.*

Tokê tuck *Let us wake.*

as kuttokémis *Are you not awake yet*

Tókish, Tokeke *Wake wake*

Tókinish *Wake him.*

Itumyái tokéan *As soone as I wake.*

Itunnaquômen *I have had a good dream*

Itummattaquômen *I have had a bad dream.*

When they have a bad Dreame, which they conceive to be a threatning from God, they go to prayer at all times of the night, especially early before day: So Davids zealous heart



to the true and living God : *At midnight  
I rise, &c. I prevent the dawning of the day, &  
Plal. 119. &c.*

Wunnak ukkússa  
quaum

*You sleep much.*

Peeyauntam

*He prays.*

Peeyauntamwock

*They pray.*

Túnná kukkowémis

*Where slept you ?*

Awaun wéick kuk-  
kouémis

*At whose house did you  
sleep ?*

I once travailed to an Iland of the wildest  
our parts, where in the night an Indian (as  
said) had a vision or dream of the Sun (who  
they worship for a God) darting a Beam  
into his Breast, which he conceived to be the  
Messenger of his Death : this poore Native  
call'd his Friends and neighbours, and pre-  
pared some little refreshing for them but him-  
selfe was kept waking and Fasting in great  
Humiliations and Invocations for 10. day  
and nights: I was alone (having travailed from  
my Barke, the wind being contrary) and little  
could I speake to them to their understand-  
ings especially because of the change of the  
Dialect, or manner of Speech from our neigh-  
bours: yet so much (through the help of God)  
I did speake, of the *True and living only W<sup>orship</sup>*  
*God*, of the Creation : of Man, and his fall  
fro

Of their sleepe and lodging.

21

From God, &c. that at parting many burst  
forth, *Oh when will you come againe, to bring us  
some more newes of this God?*

From their Sleeping: The Observation  
generall.

Sweet rest is not confin'd to soft Beds, for,  
not only God gives his beloved sleep on hard  
lodgings: but also Nature and Custome gives  
sound sleep to these Americans on the Earth,  
on a Boord or Mat. Yet how is Europe bound  
to God for better lodging, &c.

More particular.

1. God gives them sleep on Ground, on Straw,  
on Sedgie Mats or Boord:  
*When English softest Beds of Downe,  
sometimes no sleep affoord.*

2. I have knowne them leave their House and Mat  
to lodge a Friend or stranger,  
*When Jewes and Christians oft have sent  
Christ Jesus to the Manger.*

3. Fore day they invoke their Gods,  
though Many, False and New:  
*O how should that God worshipt be,  
who is but One and True?*

## CHAP. IIII.

## Of their Names.

|                           |     |
|---------------------------|-----|
| <b>N</b> Quít             | One |
| Néeffe                    | 2.  |
| Nish                      | 3.  |
| Yòh                       | 4.  |
| Napánna                   | 5.  |
| Qútta                     | 6.  |
| énada                     | 7.  |
| Shwófuck                  | 8.  |
| Paskúgit                  | 9.  |
| Piuck                     | 10. |
| Piuck nabna quít          | 11. |
| Piucknab néeffe           | 12. |
| Piucknab nish             | 13. |
| Piucknab yòh              | 14. |
| Piucknab napánna          | 15. |
| Piucknab naqútta          | 16. |
| Piucknab énada            | 17. |
| Piuck nabna shwó-<br>fuck | 18. |
| Piucknab napas-<br>kúgit  | 19. |
| Neesneéchick              | 20. |

Neef-

|  |         |
|--|---------|
| Neesneēchick nab na-<br>quit, &c.        | 21,     |
| Shwínckeck                               | 30, &c. |
| Swincheck nab na-<br>quit, &c.           | 31, &c. |
| Yowínichheck                             | 40.     |
| Yówinichheck nabna<br>qit, &c.           | 41, &c. |
| Napannetashincheck                       | 50,     |
| Napannetashincheck<br>nabna quit         | 51, &c. |
| Quttatashincheck                         | 60,     |
| Quttatashincheck nab<br>na quit          | 61, &c. |
| Enadatashincheck                         | 70,     |
| Enadatashincheck<br>nabna quit           | 71, &c. |
| Swoasuck ta shin<br>check                | 80,     |
| Shwoasuck ta shin-<br>check nebna quit   | 81, &c. |
| Paskugit tashin-<br>check, &c.           | 90,     |
| Paskugit tashin check<br>nabna quit, &c. | 91, &c. |
| Nquit páwsuck                            | 100.    |
| Nees páwsuck                             | 200.    |
| Shweepáwsuck                             | 300.    |



|                                |        |
|--------------------------------|--------|
| Yowe pâwsuck                   | 400,   |
| Napannetashe pâw-<br>suck      | 500,   |
| Quttatashe pâwsuck             | 600,   |
| Enadatashepâwsuck              | 700,   |
| Shoasucktashe pâw-<br>suck     | 800,   |
| Paskugit tashepâw-<br>suck     | 900,   |
| Nquittemittânnug               | 1000,  |
| Neese mittânnug                | 2000,  |
| Nishwe mittânnug               | 3000,  |
| Yowe mittânnug                 | 4000,  |
| Napannetashemit<br>tânnug      | 5000,  |
| Quttatashe mit tân-<br>nug     | 6000,  |
| Enadatashe mit tân-<br>nug     | 7000,  |
| Shoasuck ta she mit-<br>tânnug | 8000,  |
| Paskugittashemit<br>tânnug     | 9000,  |
| Piuckque mittânnug             | 10000, |
| Neefnecheck tashe<br>mittânnug | 20000, |
| Shwinchecktashe<br>mittânnug   | 30000, |

Yow-

# Of their Numbers.

25

|                      |         |
|----------------------|---------|
| Yowincheck tashe-    | 40000.  |
| mittannug            |         |
| Napannerashincheck   | 50000.  |
| tashe mittannug      |         |
| Quttatashincheck ta- | 60000.  |
| shemittannug         |         |
| Enadatashincheck     | 70000.  |
| tashe mittannug      |         |
| hoasuck tashincheck  | 80000.  |
| tashe mittannug      |         |
| Paskugit tashincheck | 90000.  |
| tashe mittannug      |         |
| Nquit pausuckoemit   | 100000. |
| tannug, &c.          |         |

Having no Letters nor Arts, 'tis admirable how quick they are in casting up great numbers, with the helpe of graines of Corne, instead of *Europes* pens or counters.

## Numbers of the masculine gender.

|                |        |                             |
|----------------|--------|-----------------------------|
| Pawluck        | 1.     |                             |
| Neeswock       | 2.     | Skeetomp a Man.             |
| huog           | 3.     |                             |
| owock          | 4.     | } Skeetom<br>Paúog.<br>Men. |
| Napannetaúog   | 5. as, |                             |
| Quttasúog      | 6.     |                             |
| nada tasúog    | 7.     |                             |
| hoasuck tasúog | 8.     |                             |

Paf-

26      *Of their Numbers.*

|                          |     |
|--------------------------|-----|
| Paskugit tafuog          | 9.  |
| Piuckluog                | 10. |
| Piuckfuog nabna-<br>quit | 11. |

*Of the Feminine Gender.*

|                              |    |   |
|------------------------------|----|---|
| Pawfuck                      | 1  |   |
| N énaſh                      | 2  |   |
| Swinaſh                      | 3  |   |
| Yowunnafh                    | 4  | } Wauchò<br>Hill.<br>as, } Wauchóan<br>Hills. |
| Napannetaſhinaſh             | 5  |   |
| Quttataſhinaſh               | 6  |   |
| Enadtaſhinaſh                | 7  |   |
| Shoafucktaſhinaſh            | 8  |   |
| Paskugittaſhinaſh            | 9  |   |
| Piuckquataſh                 | 10 |   |
| Piuckquataſh nabna-<br>quit. | 11 |   |

*From their Numbers, Observation General.*

Let it be confidered, whether *Tradition* of  
ancient *Forefathers*, or *Nature* hath taught  
them *Europes Arithmaricke*.

More particular :

- 1 *Their Braines are quick, their hands,  
Their feet, their tongues, their eyes:*

G

Of their relations of consanguinity. 27

God may fit objects in his time,  
 To those quicke faculties.  
 Objects of higher nature make them tell,  
 The holy number of his Sons Gospel:  
 Make them and us to tell what to'd may be;  
 But stand amazed at Eternitie.

CHAP. V.

Of their relations of consanguinitie and  
 affinitie, or, Blood and Marriage.

|                 |                        |
|-----------------|------------------------|
| Nin-nninnuog,   | Man-men                |
| & Skeetomp-aüog |                        |
| quàws-suck.     | Woman-women.           |
| ichize, &       | An old man,            |
| ichizuck        | Old men.               |
| ômes, &         | An old man,            |
| ômesuck         | Old men.               |
| tutchinnu       | A middle-aged-man.     |
| tutchinnuwock.  | Middle-aged-men.       |
| uskeène         | A youth,               |
| uskeeneésuck.   | Youths.                |
| énise &         | An old woman,          |
| énisuck         | Old women.             |
| lattaüntum      | Very old and decrepit. |
|                 | Wálick                 |



28. *Of their relations of consanguinity.*

|                  |                           |
|------------------|---------------------------|
| Wásick           | <i>An Husband.</i>        |
| Weéwo, &         | <i>A wife.</i>            |
| Mittúmmus, &     |                           |
| Wullógana        |                           |
| Nowéewo,         | <i>My wife.</i>           |
| Nummíttamus, &c. |                           |
| Osh.             | <i>A Father.</i>          |
| Nósh             | <i>My father.</i>         |
| Cósh             | <i>Your father.</i>       |
| Cuttóso?         | <i>Have you a father?</i> |
| Okáfu, &         | <i>A mother.</i>          |
| Witchwhaw        |                           |
| Nókace, níchwhaw | <i>My mother.</i>         |
| Wúlese           | <i>An Vnckle.</i>         |
| Nílese           | <i>My Vnckle.</i>         |
| Papóos,          | <i>A childe.</i>          |
| Nippápoos, &     | <i>My childe.</i>         |
| Nummúckiefe      |                           |
| Nummúckquáchucks | <i>My sonne.</i>          |
| Nittaûnis        | <i>My daughter.</i>       |
| Non ánefe        | <i>A sucking child.</i>   |
| Muckquachuckquê- | <i>A little boy.</i>      |
| mese             |                           |
| Squáfefe         | <i>A little girle.</i>    |
| Weémat.          | <i>A brother.</i>         |

They hold the band of brother-hood so deare, that when one had committed a murder and fled, they executed his brother; and

'tis common for a brother to pay the debt of a brother deceased.

|                   |                                    |
|-------------------|------------------------------------|
| Neémat            | <i>My brother.</i>                 |
| Wéticks, &        | <i>A sister.</i>                   |
| Weésummis         |                                    |
| Wematittuock      | <i>They are brothers.</i>          |
| Cutchashematitin? | <i>How many brothers have you?</i> |
| Natóncks          | <i>My cousin.</i>                  |
| Kattóncks         | <i>Your cousin.</i>                |
| Watóncks          | <i>A cousin.</i>                   |
| Nullóquafo        | <i>My ward or pupil.</i>           |
| Wattonksittuock   | <i>They are cousins.</i>           |
| Kihtuckquaw       | <i>A virgin marriageable.</i>      |

Their Virgins are distinguished by a bashfull falling downe of their haire over their eyes.

Towiúwock | *Fatherlesse children.*

There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqúwock | *Twins.*

Their *affections*, especially to their children, are very strong; so that I have knowne a *Father* take so grievously the losse of his *childe*, that hee hath cut and stobd himselfe with *riefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes ther children sawcie, bold, and undutifull.

I once came into a house, and requested for water to drinke; the father bid his sonne (some 8.yeeres of age) to fetch some water: the boy refused, and would not stir; I told the father, that I would correct my child, if he should so disobey me, &c. Upon this the father took up a sticke, the boy another, and flew at his father: upon my perswasion, the poor father made him smart a little, threw down his sticke, and run for water, and the father confessed the benefit of correction, and the evill of their too indulgent affections.

From their Observation generall.  
Relations

In the times of depraved mankind, are yet to be founde Natures distinctions, and Natures affections.

More particular:

The Pagans will confesse the bonds

Of married chastitie:

How vild are Nicolaitans that hold

Of Wives communitie?

How kindly flames of nature burne

In wild humanitie?

Naturall affections who wants, is sure

Far from Christianity.

*Of the Family businesses.*

31

*Best nature's vaine, he's blest that's made  
A new and rich partaker  
Of divine Nature of his God,  
And blest eternall Maker.*

CHAP. VI.

*Of the Family and businesse of the  
House.*

**V**W Etu  
Wetuômuck  
Nékick  
Kékick  
Wk ick  
Nickquénium.

*An House.  
At home.  
My house.  
Your house.  
At his house.  
I am going home :*

Which is a solemne word amongst them ;  
and no man wil offer any hinderance to him,  
who after some absence is going to visit his  
Family, and useth this word *Nicqu'num* (con-  
fessing the sweetnesse even of these short tem-  
porall homes.)

Puttuckakâun  
Puttcukakâunese  
Wetuomémese

*A round house.  
A little round house.  
A little house ; which*

their women and maids live apart in, four,  
five



five, or six dayes, in the time of their monethly sicknesse, which custome in all parts of the Countrey they strictly observe, and no *Man* may come into that house.

Nees cuttow

*A longer house with two fires.*

Shwishcuttow

*With three fires.*

Abockquófinash

*The mats of the house.*

Wuttapuúfluck

*The long poles, which*

commonly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them *Manneratubana*, or *Hangings*, which amongst them make as fair a show as Hangings with us.

Nòte, or Yòte

Chíckot &

*Fire.*

Sqúttá

Notáwese & chickautáwese

*A little fire.*

Púck

*Smoke.*

Puckíflu

*Smokie*

Nippúckis

*Smoke troubleth us.*

Wuchickapéuck

*Burching barke, and*

*Chesnut barke* which they dresse finely, and make a Summer-covering for their houses.

Cuppoquittémin.

*I will divide house with you, or dwell with you.*

Tw

Two Families will live comfortably and  
vively in a little round house of some four-  
ten or sixteen foot over, and so more and  
more families in proportion.

|                    |                                 |
|--------------------|---------------------------------|
| uckquatch          | <i>I am cold.</i>               |
| uckquatchmin       |                                 |
| otouw isiteuck     | <i>Let us make a fire.</i>      |
| udtuckqun          | <i>A piece of wood.</i>         |
| udtuckquanash      | <i>Lay on wood.</i>             |
| onamauta           |                                 |
| awacomwushesh      | <i>Cut some wood.</i>           |
| laumashinnaunam    | <i>Let us make a good fire.</i> |
| auta               |                                 |
| paacomwushem       | <i>I will cut wood.</i>         |
| leneshesh          | <i>Fetch some small sticks.</i> |
| onck, &            | <i>More.</i>                    |
| onkatak            |                                 |
| onckataganash      | <i>Fetch some more</i>          |
| nus                |                                 |
| etashin & newucha- | <i>There is no more.</i>        |
| shinea,            |                                 |
| equanantash        | <i>A light fire.</i>            |
| equanantig         | <i>A Candle, or Light.</i>      |
| equanantiganash    | <i>Candles.</i>                 |
| ekin               | <i>A light fire.</i>            |
| vauo?              | <i>Who is at home?</i>          |
| at Awawanunno      | <i>There is no body.</i>        |
| happo Kosh         | <i>Is your father at home?</i>  |
| D                  | <i>Tuckru</i>                   |

|   |  |
|---|--|
| Túckiu Sâchim   | Where is the Sachim?                       |
| Mat-apeû  | He is not at home.                         |
| Peyâu   | He is come.                                |
| Wêche-peyâu kee<br>mat  | Your brother is come<br>with him.          |
| Pótawash  | Make a fire.                               |
| Potâuntash  | Blow the fire.                             |
| Peeyâuog  | They are come.                             |
| Wâme, paúshe  | All-some.                                  |
| Tawhiteh mat peyá-<br>yeen  | Why came, or, come ye<br>not.              |
| Mesh noónshem pee-<br>yaun?   | I could not come.                          |
| Mocenanipeeám   | I will come by and by.                     |
| A speyâu, aiqu m  | He is not come yet.                        |
| Yó ántant mesh nip-<br>peeám  | I was here the Sunne<br>high. And then the |
| point with the hand to the Sunne. by whose<br>highth they keepe account of the day. and by<br>the Moone and Stars by night, as wee doe by<br>clocks and dialls, &c. |  |
| Wuskont peyâuog   | They will come.                            |
| Teáqua naúntick<br>ewò  | What comes hee for?                        |
| Yo áppitch ewò  | Let him sit there.                         |
| Unhappò kòsh  | Is your father at home?                    |
| Unnáugh   | He is there.                               |
| Np-peyup náwwot   | I have long been here.                     |

Tawitc

|                                |  |
|--------------------------------|--|
| Tawhitch peyáuyean             | <i>Why doe you come ?</i>                  |
| Éaguun kunnaunta-<br>mun ?     | <i>What come you for ?</i>                 |
| Awáun ewò ?                    | <i>Who is that ?</i>                       |
| Nowéchiume                     | <i>He is my ſervant.</i>                   |
| Vécum, náus                    | <i>Call, fetch.</i>                        |
| Étiteaúta                      | <i>Let us goe in.</i>                      |
| Noonapúmmin auta-<br>shéhettit | <i>There is not roome for ſo<br/>many.</i> |
| Aubapúmmin                     | <i>Roome enough.</i>                       |
| Joónat                         | <i>Not enough.</i>                         |
| Aſquam                         | <i>Not yet.</i>                            |
| Uim, námitch                   | <i>By and by.</i>                          |
| Óce, uú kquaquése              | <i>Instantly.</i>                          |
| Áiſh, kítumnáy                 | <i>Juſt, even now.</i>                     |
| Úckiu, tíyu                    | <i>Where.</i>                              |
| Úkkekuttokáwmen                | <i>Would you ſpeake with<br/>him ?</i>     |
| Úx                             | <i>Tea.</i>                                |
| Úrtammáun tam                  | <i>He is buſie.</i>                        |
| Étop notammáun<br>tam          | <i>Friend, I am buſie.</i>                 |
| otammáuntam                    | <i>Are you buſie ?</i>                     |
| otámmiſh                       | <i>I hinder you.</i>                       |
| otamúúmmé }<br>otámme }        | <i>Don't trouble me.</i>                   |



*Obſ.* They are as full of buſineſſe, and impatient of hinderance (in their kind) as an Merchant in Europe.

|                 |                       |
|-----------------|-----------------------|
| Nquiſſutam      | I am removing.        |
| Notammehick ewò | He hinders me.        |
| Maumach uaſh    | Goods.                |
| Aúquiegs        | Householdſtuffe.      |
| Tucki uaſh      | Where be they?        |
| Wenawwétu       | Rich.                 |
| Machétu         | Poore.                |
| Wenawetuónckon  | Wealth.               |
| Kúphaſh         | Shut the doore.       |
| Kuphómmin       | To ſhut the doore.    |
| Yeaúſh          | Shut doore after you. |

*Obſ.* Commonly they never ſhut the doores, day nor night; and 'tis rare that any hurt is done.

|              |                    |
|--------------|--------------------|
| Wunégin      | Well, or good.     |
| Machit       | Naught, or evil.   |
| Cowaútam?    | Do you underſtand? |
| Macháug      | No, or not.        |
| Wunnáug      | A Tray.            |
| Wunneuganáſh | Trayes.            |
| Kunám        | A Spoon.           |
| Kunnamáug    | Spoones.           |

*Obſ.* In ſteed of ſhelves, they have ſeveral baſkets, wherein they put all their houſhold ſtuff.

tuffe: they have some great bags or sacks made of *Hempe*, which will hold five or six bushells.

Tackunck, or, } *Their pounding Mor-*  
Wéskhunck. } *ter.*

*Obs.* Their women constantly beat all their corne with hand: they plant it, dresse it, gather it, barne it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of childbirth.

Wunnauganémeſe *A little Tray.*

Téaqua-cunnátinne *What doe you looke for?*

Natinnehas *Search.*

Kekíneas *See here.*

Macháge cunna mi- *Doe you find nothing.*

teôuwin?

Wónckatack *Another.*

Tunnati *Where.*

Ntauhaunanatinne- *I cannot looke or search.*

hómmin.

Ntauhaunanamiteou- *I cannot find.*

win

Wíaseck

Eíassunck

Mocôtick

Punnêtunck

Cháuqock.

*A Knife.*

*Obſ.* Whence they call *Engliſh-men* Cháuquaquock, that is, *Knife-men*, ſtone formerly being to them in ſtead of *Knives*, *Awle-blades*, *Hatchets* and *Howes*.

Namacówhe

*Lend me your Knife.*

Cówiaſeck

Wonck Comméſim?

*Will you give it me again?*

Mátta nowáuwone

*I knew nothing.*

Mátta nowáhea

*I was innocent.*

Mat meſhnowáhea

*Bring hither.*

Páutous. Pautauog

*Carry this.*

Maúchatous

Niáutáſh, &

*Take it on your backe.*

Wéawhuſh.

*Obſ.* It is almoſt incredible what burthens the poore women carry of *Corne*, of *Fiſh*, of *Beanes*, of *Mats*, and a childe beſides.

Awáun

*There is ſome body.*

Kekíneas

*Go and ſee.*

Squauntáumuck

*At the doore.*

Awáun keén?

*Who are you?*

Keén nétop

*Is it you.*

Pauquanamíinneá

*Open me the doore.*

*Obſ.* Moſt commonly their houſes are open, their doore is a hanging *Mat*, which being liſt up, falls downe of it ſelfe; yet many of them get *Engliſh* boards and nailes, and make artificiall doores and bolts themſelves, and others

others make slighter doores of Burch or Ches-  
ut barke, which they make fast with a cord in  
the night time, or when they go out of town,  
and then the last (that makes fast) goes out at  
the Chimney which is a large opening in the  
middle of their house, called:

Wunnauchicomock,

*A Chimney.*

Anunema

*Helpe me.*

Neenkutrannūmous.

*I will helpe you.*

Kutrannummi?

*Will you helpe me?*

Shookekineas

*Behold here.*

Nummouekékinam

*I come to see.*

Tou autég

*Know you where it lies?*

Tou núckquaque

*How much?*

Yo naumwáuteg

*Thus fall.*

Aquíe

*Leave off, or doe not.*

Waskéche

*On the top.*

Náumatuck

*In the bottome.*

Aúqunnish

*Let goe.*

Aukeeafeiu

*Downwards.*

Keefuckgiu

*Upwards.*

Aumàunsh

*Take away.*

Ausàuonsh

Aumàunamòke.

Nanóuwetea

*A Nurse, or Keeper.*

Naunóuwheant

*I looke to, or keepe.*

Nanowwúnemum



*Obs.* They nurse all their children themselves; yet, if she be an high or rich woman she maintaines a Nurse to tend the childe.

Waucháunama | *Keep this for me.*

Cuttatashúnnas | *Lay these up for me.*

*Obs.* Many of them begin to be furnished with *English* Chests; others, when they go forth of towne, bring their goods (if they live neere) to the *English* to keepe for them; and their money they hang it about their necks or lay it under their head when they sleepe.

Peewáugun | *Have a care.*

Nnowaucháunum | *I will have a care.*

Kuttaskwhe | *Stay for me.*

Kúttá á, & | *Have you this or that?*

Cowaucháunum? | *It is broke.*

Pókesha, & | *Have you no hands?*

Pokesháwwa. | *Why aske you?*

Mat Coanichégane | *I cannot reach.*

Tawhitch? | *Doe not breake.*

Nóonshem Pawtuck- | *To breake.*

quámmín. | *A foole.*

Aquie Pokesháttous. | *A foole.*

Pokesháttouwin. | *A foole.*

Aísótu, & | *A foole.*

Aísóko. | *A foole.*

*Obs.* They have also amongst them naturall fooles, either so borne, or accidentally deprived of reason.

Aquie

|                    |                            |
|--------------------|----------------------------|
| Aquie alsókish     | Be not foolish.            |
| Awánick            | Some come.                 |
| Náutamwock         | They are laden.            |
| Pauchewannáuog     | A woman keeping alone      |
| Mattapeu &         | in her monethly sick-      |
| Qushenáwui         | ness.                      |
| Moce ntúnnan       | I will tell him by and by. |
| Cowequetúmmous     | I pray or intreat you.     |
| Wunniteóuin        | To mend any thing.         |
| Wúnniteous, or,    | Mend this,                 |
| Wúlsiteous.        | Mend this.                 |
| Wúskont noche-     | I shall be chidden.        |
| muckgun.           |                            |
| Nickúmmat          | Easie.                     |
| Siúckat            | Hard.                      |
| Cummequáwname?     | Do you remember me?        |
| Mequaunamúinneá    | Remember me.               |
| Puckquatchick      | Without doores.            |
| Núflawhócunckewó   | He puts me out of doores.  |
| Kúflawhóki?        | Doe you put mee out of     |
|                    | doores?                    |
| Kúflawhocowóog.    | Put them forth.            |
| Tawhítch kúflawho- | Why doe you put mee        |
| kiéan?             | out?                       |
| Náwwhulh,          | Goe forth.                 |
| Náwhèke            |                            |
| Núflawhemútta      | Let us goe forth.          |

Matta

|   |                              |
|---|------------------------------|
| Matta nickquehick   | <i>I want it not.</i>        |
| Machagè nickquehic-<br>kômina.  | <i>I want nothing.</i>       |
| [ Ob. Many of them naturally Princes, or else<br>industrious persons, are rich; and the poor<br>amongst them will say, they want nothing. |                              |
| Pâwlawash.  | <i>Drie or ayre this.</i>    |
| Pawsunûmmin.  | <i>To drie this or that.</i> |
| Cuppausumûnnash   | <i>Drie these things.</i>    |
| Apissumma.  | <i>Warme this for me.</i>    |
| Paucôtche   | <i>Already.</i>              |
| Cutsshitteous   | <i>Wash this.</i>            |
| Tatâgganish   | <i>Shake this.</i>           |
| Napônsh   | <i>Lay downe.</i>            |
| Wuchè machaûg   | <i>About nothing.</i>        |
| Puppuckshâckhege  | <i>A Box.</i>                |
| Paupaquonteg  | <i>A Key.</i>                |
| Mowâshuck   | <i>Iron.</i>                 |
| Wâuki.  | <i>Crooked.</i>              |
| Saûmpi  | <i>Strait.</i>               |
| Aumpaniûmmin  | <i>To undo a knot.</i>       |
| Aûmpanish   | <i>Untie this.</i>           |
| Paushinûmmin  | <i>To divide into two.</i>   |
| Pepênash  | <i>Take your choyce.</i>     |
| Nawwuttûnsh   | <i>Throw hither.</i>         |
| Pawtâwtees  | <i>Send for him.</i>         |
| Negâutowash   | <i>Send this to him.</i>     |
| Negauchhûwash   |                              |

|   |                            |
|---|----------------------------|
| pegâchemish   | Hee sends to mee.          |
| owwêta  | N. matter.                 |
| lauo.   | To cry and bewaile;        |
| hich bewailing is very solemne amongst<br>em morning and evening and sometimes<br>the night they bewaile their lost husbands,<br>ives, childreu, brethren or sisters &c. Some-<br>nes a quarter, halfe, yea. a whole yeere, and<br>nger, if it be for a great Prince. |                            |
| In this time (unlesse a dispensation be given)<br>ey count it a prophane thing either to play<br>s they much use to doe) or to paint them-<br>lves, for beauty but for mourning; or to be<br>gry, and tall out with any, &c.  |                            |
| achemôcut   | It stinks.                 |
| lachimôquû  | A vile or stinking person. |
| ûnnickshaas   | Mingled.                   |
| ûnnickshan  | To mingle.                 |
| éfick, & nashôqua.  | A Combe.                   |
| etûpsha   | To fall downe.             |
| tetûpshem   | I fall downe.              |
| ou anûckquaue?  | How big?                   |
| unnâshpishan  | To snatch away.            |
| awhitch wunnash-  | Why snatch you?            |
| pishâyea  |                            |
| utûsh   | Furtherward, & give me.    |
| nêick, or, âwwusse  | Further.                   |
| neickomâsu, & aw-   | A little further.          |
| wassêse.  | Wut-                       |



|                       |                       |
|-----------------------|-----------------------|
| Wuttushenaguáish      | Looke hither.         |
| Yo anaquáyeán.        | Looke about.          |
| Máuks máugoke         | Giue this.            |
| Yo comméish           | I will give you this. |
| Qúsfúccun-náukon      | Heavie, light.        |
| Kúckqúfláqun          | You are heavie.       |
| Kunnáuki              | You are light.        |
| Nickáttash, singular. | Leave, or depart.     |
| Nickáttammoke, plur.  |                       |
| Nickáttamúttá.        | Let us depart.        |
| Yówa.                 | Thus.                 |
| Nrowwaukáumen.        | Use is.               |
| Awawkáwni.            | It is used.           |
| Yo awáutees.          | Use this.             |
| Yo wéque.             | Thus farre.           |
| Yo meshnowékeshem     | I went thus farre.    |
| Ayatche, &            | as { Often.           |
| Cónkitchea.           |                       |
| Ayatche nippéam.      | I am often here.      |
| Pakétash.             | Fling it away.        |
| Npaketamúnnash.       | I will cast him away. |
| Wuttámmasim.          | Give me Tobacco.      |
| Mat nowewuttámmo      | I take none.          |

*Obs.* Which some doe not, but they are rare Birds; for generally all the men throughout the Countrey have a Tobacco-bag, with a pipe in it, hanging at their back: sometimes they make such great pipes, both of wood and stone.

that they are two foot long, with men or  
 casts carved, so big or maisie, that a man  
 may be hurt mortally by one of them; but  
 these comonly come from the *Manquánwogs*,  
 the *Men eaters*, three or foure hundred  
 miles from us: They have an excellent Art  
 to cast our *Pewter* and *Brasse* into very neate  
 and artificall *Pipes*: They take their *Wuttam-  
 ánuog* (that is, a weake *Tobacco*) which the men  
 plant themselves, very frequently; yet I ne-  
 ver see any take so excessively, as I have seene  
 men in *Europe*; and yet excesse were more  
 tolerable in them, because they want the re-  
 freshing of *Beere* and *Wine*, which God hath  
 bestowed on *Europe*.

*Wuttámmagon.*

| *A Pipe.*

*Hopuónck.*

| *A Pipe.*

*Chicks.*

| *A Cocke, or Hen: A*

name taken from the *English* Chicke, because  
 they have no Hens before the *English* came.

*Chicks ánuwat.*

| *The Cocke crows.*

*Neesquuttónckqussu.*

| *A babler, or prater.*

*Unneesquuttonck-*

| *You prate.*

*qussimmin.*

*Obs.* Which they figuratively transferre  
 from the frequent troublesome clamour of  
 a Cocke.

*Nanóta-*

|                             |                       |
|-----------------------------|-----------------------|
| Nanótateem.                 | I keepe houſe alone.  |
| Aquie kuttúnnan.            | Doe not tell.         |
| Aquie mooſhkíſhát-<br>tous. | Doe not diſcloſe.     |
| Teág yó augwháttick?        | What hangs there?     |
| Yó augwháttous.             | Hang it there.        |
| Pemíſquái                   | Cracked, or winding.  |
| Penáyi.                     | Cracked.              |
| Nqíſútáin.                  | I remove houſe: Which |

they doe upon theſe occaſions: From theſe warme vallies, where they winter, they remove a little neerer to their Summer fields when 'tis warme Spring, then they remove to their fields where they plant Corne.

In middle of Summer, becauſe of the abundance of Fleas, which the duſt of the houſe breeds, they will flie and remove on a ſudden from one part of their field to a freſh place. And ſometimes having fields a mile or two or many miles aſunder, when the worke on one field is over, they remove houſe to the other: If death fall in amongſt them, they preſently remove to a freſh place: If an enemy approach, they remove into a Thicket, or Swampe, unleſſe they have ſome Fort to remove unto.

Sometimes they remove to a hunting houſe in the end of the yeere, and forſake it not untill



All Snow lie thick, and then will travel home, men, women and children, thorow the snow, thirtie, yea, fiftie or fixtie miles; but their great remove is from their Summer fields to warme and thicke woodie bottomes where they winter: They are quicke; in halfe a day, yea, sometimes at few houres warning to be gone and the house up elsewhere; especially, they have stakes readie pitcht for their *Mats*.

I once in travell lodged at a house, at which at my returne I hoped to have lodged againe here the nex night, but the house was gone at that interim, and I was glad to lodge under a tree:

The men make the poles or stakes, but the women make and set up take downe, order, and carry the *Mats* and householdstufte.

*Observation in generall.*

The sociableness of the nature of man appears in the wildest of them, who love society; Families, cohabitation, and consociation of houses and townes together.

More



## More particular :

- 1 How busie are the sonnes of men?  
 How full their heads and hands?  
 What noyse and tumults in our owne,  
 And eke in Pagan lands?
- 2 Yet I have found lesse noyse, more peace  
 In wilde America,  
 where women quickly build the house,  
 And quickly move away.  
 English and Indians busie are,  
 In parts of their abode:  
 Yet both stand idle, till God's call  
 Set them to worke for God.

Mat. 20. 7

## CHAP. VII.

## Of their Persons and parts of body.

|                 |  |
|-----------------|--|
| Uppaquóntup.    | The head.                                  |
| Nuppaquóntup.   | My head.                                   |
| Wesheck.        | The hayre.                                 |
| Wuchehepúnnock. | A great bunch of hayre<br>bound up behind. |
| Múppacuck.      | A long locke.                              |

Obs. Ye

*Of their Persons and parts of body.* 49

*Obs.* Yet some cut their haire round, and some as low and as short as the sober *English*; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the *English* Nation, I now (with grieve) see my Countrey-men in *England* are degenerated unto.

*Muttip.* | *The braine.*

*Ob.* In the braine their opinion is, that the soule (of which we shall speake in the Chapter of *Religion*) keeps her chiefe seat and residence:

For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to *Europeans*.

The *Manquasogs*, or *Men-eaters*, that live two or three miles West from us, make a delicious monstrous dish of the head and brains of their enemies; which yet is no barre (when the time shall approach) against Gods call, and their repentance, and (who knowes but) greater love to the Lord Jesus? great sinners forgiven love much.

*Mscattuck.*

*Muskeesuck-quash.*

*Miyush kufskeesuck-*

*quash?*

| *The fore-head.*

| *Eye, or eyes.*

| *Can you not see, or where  
are your eyes?*

E

Wuchaun

50 *Of their Persons and parts of body.*

|                   |                       |
|-------------------|-----------------------|
| Wuchaûn.          | <i>The nostrills.</i> |
| Wuttóvwog, guâsh. | <i>Eare, eares.</i>   |
| Wuttóne.          | <i>The mouth.</i>     |
| Wéenat.           | <i>The tongue.</i>    |
| Wépit-teash.      | <i>Tooth, teeth.</i>  |
| Pummaumpiteûnck.  | <i>The tooth-ake.</i> |

*Obj.* which is the onely paine will force their stout hearts to cry; I cannot heare of any disease of the stone amongst them (tho' the corne of the Countrey, with which they are fed from the wombe, being an admirable cleanser and opener :) but the paine of their womens childbirth (of which I shall speake afterterward in the Chapter of *Marriage*) never forces their women so to cry, as I have heard some of their men in this paine.

In this paine they use a certaine root dried not much unlike our *Ginger*.

|              |                               |
|--------------|-------------------------------|
| Sitchipuck.  | <i>The necke.</i>             |
| Qúttuck.     | <i>The throat.</i>            |
| Timequálsin. | <i>To cut off. or behead.</i> |

which they are most skilfull to doe in fight for, when ever they wound, and their arrow sticks in the body of their enemie, they (if they be valourous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little asid by his Locke, they in the twinckling of an eye fetch

etch off his head though but with a forry  
nife.

I know the man yet living, who in time of  
warre, pretended to fall from his owne campe  
to the enimie, proffered his service in the  
front with them against his own Armie from  
hence he had revolted. Hee propounded  
such plausible advantages, that he drew them  
out to battell, himfelfe keeping in the front;  
but on a sudden, shot their chiefe Leader and  
Captaine, and being shot, in a trice fetcht off  
his head, and returned immediatly to his own  
Armie, from whom in pretence (though with  
his trecherous intention) hee had revolted:  
his act was false and trecherous, yet herein  
appeares policie, stoutnesse and activitie, &c.

|                  |                   |
|------------------|-------------------|
| apinnog.         | The breast.       |
| uppittene énaſh. | Arme, Armes.      |
| uttah.           | The heart.        |
| unnétu nittà.    | My heart is good. |

Obs. This ſpeech they uſe when ever they  
poſſeſſe their honeſtie; they naturally con-  
ſiſſing that all goodneſſe is firſt in the heart.

|                  |                         |
|------------------|-------------------------|
| iſhquínáſh.      | The vaines.             |
| iſhquè, néépuck. | The blood.              |
| puſquàn.         | The backe.              |
| appuſquánnick.   | My back, or at my back. |
| E 2              | Wunníche.               |



52 *Of their Persons and parts of body.*

|                  |                |
|------------------|----------------|
| Wunnicheke.      | <i>Hand.</i>   |
| Wunnickégannash. | <i>Hands.</i>  |
| Mokafluck.       | <i>Nayles.</i> |

*Ob.* They are much delighted after battell hang up the hands and heads of their enemies (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but *Salamon* begg'd Wisedome before these.)

|                 |                               |
|-----------------|-------------------------------|
| Wunnaks.        | <i>The bellie.</i>            |
| Apôme, Apômash. | <i>The thigh, the thighs.</i> |
| Mohcônt, tash.  | <i>A legge, legs.</i>         |
| Wulsète, tash.  | <i>A foot, feet.</i>          |
| Wunnichéganash. | <i>The toes.</i>              |
| Tou wuttinsin.  | <i>What manner of man.</i>    |
| Tou nûckquaque. | <i>Of what bignesse?</i>      |
| Womwêsu,        | } <i>White,</i>               |
| Mowêsu, &       |                               |
| Suckêsu.        |                               |
|                 | <i>Blacke, or swarfish.</i>   |

*Obs.* Hence they call a *Blackamore* (then selves are tawnie, by the Sunne and their annoyntings, yet they are borne white.)

Suckâutacone, | *A cole-blacke man.*  
For, *Sucki* is black, and *Wautacone*, one that weares clothes; whence *English*, *Dutch*, *French*, *Scotch*, they call *Wautaconânog*, or *Coatmen*.

|              |                        |
|--------------|------------------------|
| Cumminakese. | <i>You are strong.</i> |
| Minikêsu.    | <i>Strong.</i>         |

*Miniocquêt*

|                   |                       |
|-------------------|-----------------------|
| Unioquêsu.        | Weake.                |
| Ummíniocquese.    | Weake you are.        |
| Unnaúquffu.       | A tall man.           |
| Unnauqufsítchick. | Tall men.             |
| Iaquónquffu.      | Low and short.        |
| Iaquonqufsíchick. | Men of lowe stature.  |
| Vunnêtu-wock.     | Proper and personall. |

The generall Observation from the parts of  
the bodie.

Nature knowes no difference between Eu-  
rope and *Americans* in blood, birth, bodies, &c.  
God having of one blood made all mankind,  
Acts 17. and all by nature being children of  
wrath, Ephes. 2.

More particularly:

Boast not proud English, of thy birth & blood,  
Thy brother Indian is by birth as Good.  
Of one blood God made Him, and Thee & All,  
As wise, as faire, as strong, as personall.  
By nature wrath's his portiõ, thine no more (store  
Till Grace his soule and thine in Christ re-  
Make sure thy second birth, else thou shalt see,  
Heaven ope to Indians wild, but shut to thee.

## CHAP. III.

## Of Discourse and Newes.

A unchemokau-  
hettittea.

Tocketeaunchim?

Aaunchemókaw.

Cuttaunchemókous.

Mautaunchemokou-  
éan.

Cummautaunche-  
mókous.

*Obs.* Their desire of, and delight in newes is great, as the *Athenians*, and all men, more or lesse; a stranger that can relate newes in their owne language, they will stile him *Mannioo* a God.

Wutaunchéocouôog.

Awaun mesh aunche-  
mókau.

Awaun mesh kuppit-  
touwaw.

Uppanaunchim.

Cowawwunnaun-  
chim.

*Let us discourse, or tel  
newes.*

*What newes?*

*Tell me your newes.*

*I will tell you newes.*

*When I have done telling  
the newes.*

*I have done my newes.*

*I will tell it them.*

*Who brought this newes?*

*Of whom did you heare  
it?*

*Your newes is true.*

*He tells false newes.*

Nummau-

|   |                                      |
|---|--------------------------------------|
| Nummautanume.   | <i>I have spoken enough.</i>         |
| Niouwulsanneme.   | <i>I am weary with speaking.</i>     |
| <i>Obs.</i> Their manner is upon any tidings to sit round double or treble, or more, as their numbers be; I have seene neera thousand in a round, where <i>English</i> could not well neere halfe so many have sitten: Every man hath his pipe of their <i>Tobacco</i> , and a deepe silence they make, an attention give to him that speaketh; and many of them will deliver themselves, either in a relation of news, or in a consultation with very emphaticall speech and great action, commonly an houre, and sometimes two houres together. |                                      |
| Npenowauntawáu-men.   | <i>I cannot speak your language.</i> |
| Matta nippánnawem   | <i>I lie not.</i>                    |
| Cuppánnowem.  | <i>You lie.</i>                      |
| Mattanickogga-chouk.  |                                      |
| Matntianta-compaw.  | <i>I am no lying fellow.</i>         |
| Matntiantá-sampáwwa.  |                                      |
| Achienonáumwem.   | <i>I speake very true.</i>           |
| Kukkita.  | <i>Hearken to me.</i>                |
| Kukkakittous.   | <i>I heare you.</i>                  |



*Obs.* They are impatient (as all men and God himselfe is) when their speech is not attended and listened to.

Cuppittous. | *I understand you.*

Cowautous.

Machagenowautam. | *I understand not.*

Matnowawtawaté-  
mina. | *Wee understand not each other.*

Wunnâumwash. | *Speake the truth.*

Coanâumwem. | *You speake true.*

*Obs.* This word and the next, are words of great flattery which they use each to other, but constantly to their Princes at their speeches, for which, if they be eloquent, they esteeme them Gods as *Herod* among the *Iewes*.

Wunnâumwaw ewò. | *He speaks true.*

Cuppannawautous. | *I doe not believe you.*

Cuppannawâuti? | *Doe you not believe?*

Nippannawâutinck  
ewò. | *He doth not believe me.*

Michéme nippanna-  
wâutam. | *I shall never believe it.*

*Obs.* As one answered me when I had discoursed about many points of God, of the creation, of the soule, of the danger of it, and the saving of it, he assented; but when I spake of the rising againe of the body, he cryed out, I shall never believe this.

Pannówa

annouwa awaun.  
awaun keefitteou-  
win.

attâ, Pitch

ni, éu.

mat enâno, or, mat  
eâno.

ekuttokâunta.

uttokash.

awhitch mat cut-  
tôan?

éaqua ntunnawem,  
or, ntéawem?

Vetapimmin.

Vetapwâuwwas.

aupowaw.

napwâuwaw,

Eisifsûmo.

atta nowawwâuon,

matta nowâhea.

itchnowâuwon,

Vunnaumwâuonck.

Vunnaumwâyea.

Obs. Caronnicus, the old high Sachim of the  
Tariganfet Bay (a wise and peaceable Prince)  
once in a solemne Oration to my self, in a so-  
mne assembly, using this word, said, I have  
never

*Some body hath made  
this lie.*

*I cannot tell, it may so  
come to passe.*

*It is true.*

*It is not true.*

*Let us speake together.*

*Speake.*

*Why speake you not?*

*What should I speake?*

*To sit downe.*

*Sit and talke with us.*

*A wise speaker.*

*He speaks Indian.*

*I know nothing of it.*

*I shall know the truth.*

*If he say true.*

never suffered any wrong to be offered to the *English* since they landed; nor never will: he often repeated this word, *Wunnaumwáyea*, *Englishman*: if the *Englishman* speake true, if he meane truly, then shall I goe to my grave in peace, and hope that the *English* and my posteritie shall live in love and peace together. he replied, that he had no cause (as I hoped) to question *Englishmans*, *Wunnaumwánonck*, that in faithfulness he having had long experience of their friendlinesse and trustinesse. He tooke a stick and broke it into ten pieces, and related ten instances (laying downe a stick to every instance) which gave him cause thus to feare and say; I satisfied him in some presently, and presented the rest to the Governours of the *English*, who I hope, will be far from giving just cause to have *Barbarians* to question their *Wunnaumwánonck*, or faithfulness.

Tocketunnántum,

Tocketunáname,

Tocketeántam?

Ntunnántum,

Nteántum.

Nánick nteeátum.

Nteatámmowonck.

Matntunnantámmen

Matnteeantámmen.

What doe you thinke?

I thinke.

I thinke so to.

That is my thought, or opinion.

I thinke not so.

Nowecón



Lowecóntam, | *I am glad.*  
 Loweeteántam. |  
 Coanáumatous. | *I believe you.*

*Obs.* This word they use just as the *Greek*  
 tongue doth that verbe, πιστεύειν : for believing  
 or obeying, as it is often used in the new *Te-*  
*ament*, and they say Coannahúmatous, I will  
 obey you.

To aphéttit. | *When they are here.*  
 To peyáhettit. | *When they are com.*

This Ablative case absolute they much use,  
 and comp use much in little;

Awaunagrfs, suck. | *English-man, men.*

This they call us, as much as to say, The *e*  
 strangers.

Vautacone-nûaog. | *Englishman, men.*

That is, Coat-men, or clothed.

Cháuquaqock. | *English-men, properly*  
*sword-men.*

Vautacónisk. | *An English woman.*

Vautaconémese. | *An English youth.*

Váske peyáeyan. | *When you came first.*

Váske peyáhettit, | *When English-men came*

Vautaconáuog. | *first.*

Tawhitch peyáhettit | *Why come they hither?*

*Obs.* This question they oft put to me: Why  
 come the *Englishmen* hither? and measuring  
 others by themselves; they say, It is because  
 you



you want *firing*: for they, having burnt up the *wood* in one place, (wanting draughts to bring *wood* to them) they are faine to follow the *wood*; and so to remove to a fresh new place for the *woods* sake.

Matta mihtuckgun- | Have you no trees?  
nünno?

Mishaunetash, | Great store.

Maunetash.

Maunâuog, | They are too full of  
Wussaumemaunâuog | people.

Noonapúock. | They have not roome one  
by another.

Aumaumuaw | A messenger comes.

Páuasha.

Wawwhawtowáuog. | They hollow.

Wauwhautowaw | 'Tis an Alarme.  
ânawat.

*Obs.* If it be in time of *warre*, he that is a *Messenger* runs swiftly, and at every towne the *Messenger* comes, a fresh *Messenger* is sent: he that is the last, comming within a mile or two of the Court, or chiefe house, he *hollowe* often and they that heare answer him, until by mutuall *hollowing* and answering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

Wussuck

|  |  |  |
|--|--|--|
| Wussuckwheke,                              |  | <i>A letter which they so<br/>call from Wussuck-</i> |
| Wussuckwhonck.                             |  |  |
| whómmín, to paint; for, having no letters, |  |  |
| their painting comes the neereſt.          |  |  |
| Wussuckquash.                              |  | <i>Write a Letter.</i>                               |
| Wussuckwheke,                              |  | <i>Make me a Letter.</i>                             |
| yímmi.                                     |  |  |

*Obs.* That they have often desired of me  
pon many occasions; for their good and  
eace, and the *English* also, as it hath pleased  
God to vouchsafe opportunitie.

|                |  |                                 |
|----------------|--|---------------------------------|
| quenowáuog.    |  | <i>They complaine.</i>          |
| awhitch quena- |  | <i>Why complaine you?</i>       |
| wayean?        |  |                                 |
| luccò.         |  | <i>It is true you say.</i>      |
| uckawntéawem?  |  | <i>What should I say to it?</i> |

The generall Observation from their  
*Discourse and Newes*

The whole race of *mankind* is generally in-  
fectèd with an *itching desire* of hearing *Newes*.

more particular :

Mans restlesse soule hath restlesse eyes and eares.  
anders in change of sorrows, cares and feares.

*Faine*

*Faine would it (Bee-like) suck by the ears, by the eye  
Something that might his hunger satisfie :  
The Gospel, or Glad tidings onely can,  
Make glad the English, and the Indian.*

## CHAP. IX.

## Of the time of the day.

*Obs.* **T**hey are punctuall in measuring their  
Day by the *Sunne*, and their Night by  
the *Moon* and the *Starres*, and their lying much  
abroad in the ayre ; and so living in the open  
fields, occasioneth even the youngest amongst  
them to be very observant of those *Heavenly*  
*Lights*.

Mauraubon, Chich-  
âuguat wompan.

*It is day.*

Aumpatâuban.

*It is broad day.*

Tou wuttuttan?

*How high is the Sunne  
that is, What is't a  
clocke?*

Pâspisha.

*It is Sunne-rise.*

Nummâttaquaw.

*Fore-noone.*

Yâhen Pâushaquaw.

*Allmost noone.*

Pâweshaquaw.

*Noone.*

Quttûkquaquaw

*After dinner.*

Panicompaw.

*Naw-*



Of the time of the day.

63

|                   |                                    |
|-------------------|------------------------------------|
| awwâuwquaw.       | After-noon.                        |
| o wutûtân.        | The Sunne thus high.               |
| hen waiyâuw.      | Allmost Sun-set.                   |
| ayaâwi.           | The Sun is set.                    |
| unnâuquit:        | Evening.                           |
| ppakunnetch, au-  | Darkenight.                        |
| chaugotch.        |                                    |
| ppaco, &          | Toward night.                      |
| ematippocat.      |                                    |
| inashowatippocat. | Midnight.                          |
| ouôeatch.         | About Cockcrowing.                 |
| tompanisha.       | Breake of day.                     |
| tâunt nippéan.    | The Sun thus high, I<br>will come. |

Obs. They are punctuall in their promises  
keeping time; and sometimes have charged  
me with a lye for not punctually keeping  
me, though hindred.

|                  |                        |
|------------------|------------------------|
| tâunt cuppee-    | Come by the Sunne thus |
| âumen            | high.                  |
| amakéefuck.      | This day.              |
| op.              | To morrow.             |
| isâume tátsha.   | It is too late.        |
| quockaskéefakat. | A short day.           |
| awguonikéefakat. | A long day.            |
| awguonikeesâqút- | Long dayes.            |
| heas.            |                        |

Nquit-



|                            |                   |
|----------------------------|-------------------|
| Nquittakeefiquóckat,       | } One dyes walke. |
| Nquittakeepúmmit-<br>shen. |                   |
| Paukúnum.                  | Darke.            |
| Wequái.                    | Light.            |
| Wequáshim.                 | Moon-light.       |

*The generall observation from their time  
of the day.*

The *Sunne* and *Moone*, in the observation  
of all the *sonnes* of *men*, even the wildest and  
the great *Directors* of the *day* and *night*; as  
pleased *God* to appoint in the first *Creation*.

More particular.

1. *The Indians find the Sun so sweet,  
He is a God they say;  
Giving them Light, and Heat, and Fruit,  
And Guidance all the day.*
2. *They have no helpe of Clock or Watch,  
And Sunne they overprize.  
Having those artificiall helps, the Sun,  
we unthankfully despise. (more bright)*  
*God is a Sunne and Shield, a thousand times  
Indians, or English, though they see.  
Yet how few prize his Light?*

CHAP. X.

Of the season of the Yeere.

|  |                                 |
|--|---------------------------------|
| N Quittaquinnagat.                                 | One day.                        |
| Neesquinnagat.                                     | 2 dayes.                        |
| Shuckqunockat.                                     | 3 dayes.                        |
| Yowunnockat, &c.                                   | 4 dayes.                        |
| Piuckaquinnagat.                                   | 10 dayes.                       |
| Piuckaquinnagat nab-<br>naquit.                    | 11 dayes.                       |
| Piuckaquinnagat nab<br>neeze, &c.                  | 12 dayes.                       |
| Neesneechektafhuek<br>gunnockat.                   | 20 dayes.                       |
| Neesneechektafhuck<br>gunnockat-nabna-<br>quit &c. | 21 dayes.                       |
| équan.   | The Spring.                     |
| ukeeteamitch.                                      | Spring, or Seed-time.           |
| Jéepun, &  | Summer.                         |
| Quaquéquan.  | Fall of leafe and Au-<br>tunne. |
| Quaquonck.   | Winter.                         |
| apone.   | This Spring last.               |
| aléquacup.   |                                 |

|  |                               |
|--|-------------------------------|
| Yo neepunnacup.  | <i>This Summer last.</i>      |
| Yò taquonticup.  | <i>This Harvest last.</i>     |
| Papapöcup.   | <i>Winter last.</i>           |
| Yaunedg.   | <i>The last yeere.</i>        |
| Nippaûus.  | <i>The Sunne.</i>             |
| Munnännock.  |                               |
| Nanepaûshat.   | <i>The Moone.</i>             |
| Ngnitpawlsuckenpau-  | 1 <i>Moneth.</i>              |
| us.  |                               |
| Neespausuck npaûus.  | 2 <i>Moneths.</i>             |
| Shwe pausuck npaû-   | 3 <i>Moneths.</i>             |
| us. &c.  |                               |
| Neesneáhettit.   | 2 <i>Moneths.</i>             |
| Shwinneáhettit.  | 3 <i>Moneths.</i>             |
| Yowinneáhettit, &c.  | 4 <i>Moneths.</i>             |
| <i>Obs.</i> They have thirteen <i>Moneths</i> according to the severall <i>Moones</i> ; and they give to each of them significant names: as, |                               |
| Sequanakéefwush.   | <i>Spring moneth.</i>         |
| Neepunnakéefwush.  | <i>Summer moneth.</i>         |
| Taguontikéefwush.  | <i>Harvest moneth.</i>        |
| Paponakéefwush. &c.  | <i>Winter moneth, &amp;c.</i> |
| Nquittecautúmmo.   | 1 <i>Yeere.</i>               |
| Tashecautúmmo?   | <i>How many yeeres?</i>       |
| Chashecautúmmo   | <i>How many yeeres since</i>  |
| cuttáppemus?   | <i>you were borne?</i>        |
| Neefecautúmmo.   | 2 <i>Yeere.</i>               |
| Shwecautúmmo.  | 3 <i>Yeere.</i>               |

Yoweca

*The seasons of the Yeare.*

67

|                    |               |
|--------------------|---------------|
| Yowecautúmimo.     | 4 Yeere.      |
| Piukquecautúmimo.  | 10 Yeere.     |
| Piuckquecautúmimo, | 11 Yeere, &c. |
| nabnaquit, &c.     |               |

*Obs.* If the yeere prove drie, they have great and solemne meetings from all parts at one high place, to supplicate their gods, and to beg raine, and they will continue in this worship ten dayes, a fortnight; yea, three weekes, untill raine come.

|                        |                   |
|------------------------|-------------------|
| Nash'nash papónash?    | How many winters? |
| hiauqushapapone.       | A sharpe winter.  |
| éeshqush keesuck-quái. | By day.           |
| aukocks nokan-náwi.    | By night.         |

*Generall Observation from their Seasons of the Yeere.*

The *Sunne* and *Moone*, and *Starres* and *Seasons* of the yeere doe preach a *God* to all the *Heathens* of men, that they which know no letters, doe yet read an *eternall Power* and *Godhead* in these:

More speciall.

The *Sun* and *Moone* and *Stars* doe preach, the *Dayes* and *Nights* sound out:

F 2

Spring



Spring, Summer, Fall, and Winter eke  
Each Moneth and Yeere about.

2 So that the wildest sonnes of men  
Without excuse shall say,

Gods righteous sentence past on us,  
(In dreadfull Judgement day.)

If so, what doome is theirs that see,

Not onely Natures light;

But Sun of Righteousnesse, yet chose  
To live in darkeſt Night?

## CHAP. XI.

## Of Travell.

**M**āyi.  
Mayūo?

Mat mayanūno.

Peemāyagat.

Mishimmāyagat.

Machīpſcat.

Away.

Is there a way?

There is no way.

A little way.

A great path.

A ſtone path.

*Obſ.* It is admirable to ſee, what paths their  
naked hardned feet have made in the wilder-  
neſſe in moſt ſtony and rockie places.

Nnatotemūckaun.

Kunnatōtemoua

Kunnatotemi?

I will aſke the way.

I will inquire of you.

Doe you aſke me?

Tou

|                   |                                       |
|-------------------|---------------------------------------|
| Tou nishin méyi?  | <i>Where lies the way?</i>            |
| Kokotemunnea méyi | <i>Shew me the way.</i>               |
| Yo áinshick méyi. | <i>There the way lies.</i>            |
| Kukkakótemous.    | <i>I will shew you.</i>               |
| Yo cummittamáyon. | <i>There is the way you must goe.</i> |
| Yo chippacháusin. | <i>There the way divides.</i>         |
| Maúchatea.        | <i>A guide.</i>                       |
| Maúchase.         | <i>Be my guide.</i>                   |

*Obs.* The wilderness being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out often times hunting-houses, or other lodgings at night.

|                              |                              |
|------------------------------|------------------------------|
| Anóce wénawash.              | <i>Hire him.</i>             |
| Kuttánoonsh.                 | <i>I will hire you.</i>      |
| Kuttaúnckquitta-<br>unch.    | <i>I will pay you.</i>       |
| Kummuchickónck-<br>quatous.  | <i>I will pay you well.</i>  |
| Tocketaonckquittiin-<br>nea. | <i>What wil you give me?</i> |
| Cumnáuchanish.               | <i>I will conduct you.</i>   |
| Yd áunta,                    | <i>Let us goe that way.</i>  |
| Yò cuttáunan.                | <i>Goe that way.</i>         |
| Yo mtúnnock.                 | <i>The right hand.</i>       |
| Yo nmúnnatch.                | <i>The left hand.</i>        |

Cowéchaush.

I will goe with you.

Wétash.

Goe along.

Cowéchaw ewò.

He will goe with you.

Cowechauatimmin.

I will goe with you.

Wechauatittea.

Let us accompany.

Taûbot wétâyea.

I thanke you for your company.

*Obs.* I have heard of many *English* lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the *Indians*.

Pitchcowâwwon.

You will lose your way.

Meshniowâwwon.

I lost my way.

Nummauchemin.

I will be going.

Ntanniteimmin.

Let us be going.

Mammauchêtick.

He is gone.

ânakiteunck.

They are gone.

Memauchêwi ânittui.

They are gone.

Memauchegushânnick.

They are gone.

Anakugushânnick.

Whither goe you?

Tunnockuttômie

I will goe before.

Tunnockkuttoyeâim

I will stay for you.

Tunnockkuttinshem.

Goe before.

Nnegônshem.

The way you went before

Cuppompâish.

Cummat.

Negônshesh.

Mittummayâucup.



Summattanish.  
Cuppahimmin.  
Tawhich quaunqua  
quëan?

*I will follow you.*

*Stay for me.*

*Why doe you run so?*

Nowecóntum púm-  
mishem.

*I have a mind to travell*

Conkenuphshäuta.

*Let us goe apace.*

Conkenúppe.

*Goe apace.*

Michéme nquaun-  
quaquëmin.

*I have run alwayes.*

o ntóyamäushem.

*I goe this pace.*

*Obs.* They are generally quick on foot, brought up from the breasts to running; their legs being also from the wombe stretcht and bound up in a strange way on their Cradle backward, as also annointed; yet have they some that excell: so that I have knowne many of them run betweene fourescore or an hundred miles in a Summers day, and back within two dayes: they doe also practice running of *Races*; and commonly in the Summer, they delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their huntings) that I have often been guided twentie, thirtie, sometimes fortie miles through the woods, a streight course, out of any path.



|   |                                    |
|---|------------------------------------|
| Yò wuchê.   | From hence.                        |
| Tounúckquaque yo<br>wuchê.  | How far from hence?                |
| Yò anúckquaque.   | So farre.                          |
| Yo anuckquaquêfe.   | So little a way.                   |
| Waunaquêfe.   | A little way.                      |
| Aukecwushaûog.  | They goe by land.                  |
| Mishoon homwock.  | They goe or come by<br>water.      |
| Naynayoumewot.  | A Horse.                           |
| Wunnia, naynayou-<br>mewot.   | He rides on Horse-back.            |
| <i>Obs.</i> Having no Horses, they covet them<br>above other Cattell, rather preferring ease in<br>riding, then their profit and belly, by milk and<br>butter from Cowes and Goats, and they are<br>loth to come to the <i>English</i> price for any. |                                    |
| Aspumméwi   | He is not gone by.                 |
| As pumméwock  | They are not gone by.              |
| Awanick payanchick  | Who come there?                    |
| Awanick negonsha-<br>chick?   | Who are these before<br>us?        |
| Yo cuppummesicôm<br>min.  | Crosse over into the<br>way there. |
| Cuppi-machaug.  | Thick wood: a Swamp.               |
| <i>Obs.</i> These thick Woods and Swamps (like<br>the Boggs to the <i>Irisb</i> ) are the Refuges for<br>Women and children in Warre, whilst the<br>men   |                                    |

nen fight. As the Country is wondrous full  
of Brookes and Rivers, so doth it also abound  
with fresh ponds, some of many miles com-  
passe.

|                          |                         |
|--------------------------|-------------------------|
| Nips-nipsash             | Pond: Ponds.            |
| Neta: wétedg             | The Woods on fire.      |
| Nussaumpatámmín          | To view or looke about. |
| Nussaum patámo-<br>onck. | A Prospect.             |
| Nuttocekémin             | To made.                |
| Tocekétuck               | Let us made.            |
| Tou wuttáugusfin?        | How deepe?              |
| Yó ntaúgusfin            | Thus deep.              |
| Kurnísh.                 | I will carry you        |
| Kuckgúfluckqun           | You are heavy.          |
| Kunnáukon                | You are light.          |
| Rasúckqursh              | Rise.                   |
| Anakísh: maúchísh:       | Go.                     |
| Quaquísh                 | Runne.                  |
| Nokus káuatees           | Meet him.               |
| Nockuskauatítea          | Let us meet.            |
| Neenmeshnóckuskaw.       | I did meet.             |

Obs. They are joyfull in meeting of any  
n travell, and will strike fire either with  
stones or sticks, to take Tobacco, and dis-  
course a little together.

Mell

Mesh Kunnockqus-  
kaua ummin?

*Did you meet?*

Yo Kuttauntapim-  
min.

*&c.*

*Let us rest here.*

Kuflackquêtuck.

*Let us sit downe.*

Yo appittuck

*Let us sit here.*

Nislowanis

Nislowanishkaû  
men.

*I am weary.*

Nickquiffagus

*I am lame.*

Ntouagonnausinnûm  
min

*We are distressed*

*undone, or in misery.*

*O's.* They use this word properly in wandring toward Winter night, in which case I have been many a night with them; and many times also alone, yet alwayes mercifully preserved.

Teâno wonck nippee  
am

*I will be here*

*by and by againe.*

Mat Kunnickansh

*I will not leave*

*you.*

Aquie Kunnickat-  
shash.

*Doe not leave me.*

Tavvhitch nickat  
shiean?

*Why doe you for-*

*sake me?*

Wuttânho

*A staffe.*

Yò ish Wuttânho

*Use this staffe.*



*Obs.* Sometimes a man shall meet a lame man or an old man with a Staffe: but generally a Staffe is a rare sight in the hand of the eldest, their Constitution is so strong, I have upon occasion travelled many a score, yea many a hundreth mile amongst them, without need of stick or staffe, for any appearance of danger amongst them: yet it is a rule amongst them, that it is not good for a man to travell without a Weapon nor a one.

Taquáttin  
Auke taquátsha  
Seip taquáttin.  
Now ánnesh  
Nippitt akúnna  
nun.

*Frost.*

*The ground is frozen.*

*The River is frozen.*

*I have forgotten.*

*I must goe back.*

*Obs.* I once travalled with neere 200 who had word of neere 700. Enemies in the way, yet generally they all resolved that it was a shame to feare and goe back.

Nippanishkokómmín  
Npušlago.  
kómmín

*I have let fall*

*something.*

Mattaáfu

*A little way.*

Qáuwot.

*A great way.*

Náwwatic

*Farre of at Sea.*

Ntaquatchywaúmen

*I goe up hill.*

Taguatchowásh



|                                |                                  |
|--------------------------------|----------------------------------|
| Taguatchòwash                  | Goe up hill.                     |
| Waumfu                         | Downe hill.                      |
| Mauúnshefh                     | Goe slowly or gently.            |
| Mauanisháuta                   | Let us goe gently.               |
| Tawhitch cheche<br>qunnuwáyea? | Why doe you rob<br>me?           |
| Aguie chechequn-<br>núwash.    | Doe not rob me.                  |
| Chechequnnuwá-<br>chick.       | Rabbers.                         |
| Chechequnníttin                | There is a Robbery<br>committed. |
| Kemineantúock                  | They murder each<br>other.       |

*Obs.* If any Robbery fall out in Travell between Person of diverse States, the offend-  
ed State sends for Justice, If no Justice be  
granted and recompence made, they gran-  
t out a kind of Letter of Mart to take satisfac-  
tion themselues, yet they are carefull not to  
exceed in taking from others, beyond the  
Proportion of their owne losse.

|                |                   |
|----------------|-------------------|
| Wúskont áwaün  | I feare some will |
| nkemineúucqun. | murther mee.      |

*Obs.* I could never heare that Murthers or  
Robberies are comparably so frequent, as in  
parts of Europe amongst the English, French  
&c.

Cutchachewússim.

|                              |                               |
|------------------------------|-------------------------------|
| Cutchachewuſſim<br>min.      | You are almoſt<br>there.      |
| Kiskecuppeeyāu-<br>men.      | You are a little<br>ſhort.    |
| Cuppeeyāumen                 | Now you are there.            |
| Muckquetu                    | Swift.                        |
| Cummummuck-<br>quete.        | You are ſwift.                |
| Cuſſāſagus                   | You are ſlow.                 |
| Saſſaguſhāuog                | They are ſlow.                |
| Cuttinneapūmmiſh-<br>em      | Will you paſſe by?            |
| Wuttineapum-<br>muſhāuta.    | Let us paſſe by.              |
| Keeatſhāuta.                 | I come for no<br>buſines.     |
| Ntinneapreyāu-<br>men        | In vaine or to no<br>purpoſe. |
| Acoūwe                       | I have loſt my<br>labour.     |
| Ntackōwvepe-<br>yāun.        | You have miſt him.            |
| Cummautūſſakou.              | He went juſt now<br>forth.    |
| Kihtummāyi-wuſ-<br>ſāuhumwi. | Goe back.                     |
| Pittūckish.                  | Let us goe back.              |
| Pittuckētuck.                | Lay downe your burthen.       |
| Pōnewhuſh.                   |                               |

Generall

*Generall Observations of their Travell.*

**A**s the same Sun shines on the Wildernesse  
that doth on a Garden ! so the same  
faithfull and all sufficient God, can comfort  
feede and safely guide even through a deso-  
late howling Wildernesse.

*More particular.*

*God makes a Path, provides a Guide,  
And feeds in Wildernesse !*

**1** *His glorious Name while breath remaines,  
O that I may confesse.*

*Lost many a time, I have had no Guide,*

**2** *No House, but hollow Tree !*

*In stormy Winter night no Fire,*

*No Food, no Company :*

*In him I have found a House, a Bed,*

**3** *A Table, Company :*

*No Cup so bitter, but's made sweet,*

*When Go'd shall Sweetning be.*

CHAP. XII.

Concerning the Heavens and Heavenly Lights,

|   |                    |
|---|--------------------|
| Kéefuck.                                  | The Heavens.       |
| Keefucquúu.                               | Heavenward.        |
| Aúke, Aukeeafeiú.                         | Downwards.         |
| Nippáwus.                                 | The Sun.           |
| Keefuckquánd.                             | A name of the Sun. |
| (Obs.) By which they acknowledge the Sun, |                    |
| and adore for a God or divine power.      |                    |
| Munnánnock.                               | A name of the Sun. |
| Nanepaúshat, & }                          | The Moone.         |
| Munnánnock.                               |                    |
| Nequáshim.                                | A light Moone.     |
| Pashpishea.                               | The Moone is up.   |
| Yowuttúttan.                              | So high.           |

Obs. And so they use the same rule, and words for the course of the Moone in the Nights, as they use for the course of the Sun by Day, which wee mentioned in the Chapter of the Houre, or time of the Day concerning the Sunnes rising, course, or sunne setting.



|                  |                       |
|------------------|-----------------------|
| Yò Ockquitteunk. | } <i>A new Moone.</i> |
| Paushéſui.       |                       |
| Yowompanámmiſit. |                       |

|  |                       |
|--|-----------------------|
|  | } <i>Halfe Moone.</i> |
|  |                       |

*Obſ.* The Moone ſo old, which they meaſure by the ſetting of it, eſpecially when ſhines till *Wómpan*, or day.

Anóckquſ: anóckſuck. | *A Starre Starres.*

*Obſ.* By occaſion of their frequent lying the Fields and Woods, they much obſerve the Starres, and their very children can give Names to many of them, and obſerve the Motions, and they have the ſame words for their riſing-courſes and ſetting, as for the Sun or Moone, as before.

*Mosk* or *Paukúnawaw* the great Beare, *Charles Waine*, which words *Mosk*, or *Paukúnawaw* ſignifies a Beare, which is ſo much the more obſervable, becauſe in moſt Languages that ſigne or Conſtellation is called the Beare.

|                   |                             |
|-------------------|-----------------------------|
| Shwiſhcuttowwáuog | } <i>The Golden Metewan</i> |
| Miſhánnock.       |                             |
| Chippápuock.      |                             |

|  |                              |
|--|------------------------------|
|  | } <i>The morning Starre.</i> |
|  |                              |

|  |                                 |
|--|---------------------------------|
|  | } <i>The Brood hen, &amp;c.</i> |
|  |                                 |

*Generall Obſervations of the Heavenly Bodies.*

The wildeſt ſons of Men heare the preach  
in

*Of the season of the Reere.*

81

ng of the Heavens, the Sun, Moone, and  
starres, yet not seeking after God the Maker  
re justly condemned, though they never  
ave nor despise other preaching, as the ci-  
iliz'd World hath done.

*More particular.*

When Sun doth rise the Starres doe set,  
Yet there's no need of Light,  
God shines a Sunne most glorious,  
When Creatures all are Night.

The very Indian Boyes can give,  
To many Starres their name,  
And know their Course and therein doe,  
2. Excell the English tame.

3 English and Indians none enquire,  
Whose hand these Candles hold:  
b. 35. Who gives these Stars their Names  
More bright ten thousand fold. (himself

G

CHAP. XIII.

CHAP. XIII.  
Of the Weather.

|                                   |                                    |
|-----------------------------------|------------------------------------|
| T Ocke tufsinnám-<br>min kéésuck? | What thinke you<br>of the Weather? |
| Wekineâuquat.                     | Faire Weather.                     |
| Wekinnâuquocks.                   | When it is faire<br>weather.       |
| Tahki, or tátakki.                | Cold weather.                      |
| Tahkeès.                          | Cold,                              |

*Obs.* It may bee wondred why since *New-England* is about 12. degrees neerer to the *Sunne* yet some part of Winter it is there ordinarily more cold then here in *England*: the reason is plaine: All Ilands are warmer than maine Lands and Continents, *England* being an Iland, *Englands* winds are Sea winds which are commonly more thick and vapoury, and warmer winds: The *Nor. West* wind (which occasioneth *New-England* cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the purwholsomnesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the *Native* Children runne about starke naked



# .Of the Weather

83

the coldest dayes, and the *Indians* Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out my selfe such nights without fire,mercifully, and vnderfully preserved.

|                   |                        |
|-------------------|------------------------|
| Faukocks.         | Cold weather.          |
| Kausitteks.       | Hot weather.           |
| Cussittah.        | It is hot.             |
| Nuckqusquatch     | I am a cold.           |
| nnóonakom.        |                        |
| Nickquisittáunum. | I Sweat.               |
| Mattaugus.        | A cloud.               |
| Mattaquat.        | It is over-cast.       |
| Cúppaquat.        |                        |
| ókenun.           | Raine.                 |
| ánaquat.          |                        |
| namakéesuck       | It will raine to       |
| íókenun.          | day.                   |
| ókenitch.         | When it raines.        |
| óchepo, or Cône.  | Snow.                  |
| animánaukock.     | It will snow to night. |
| Sóchepo.          |                        |
| óchepwutch.       | When it snowes.        |
| lischúnnan.       | A great raine.         |
| áuqui páuquaquat. | It holds up.           |
| Ináppi.           | Drie.                  |
| náppaquat.        | Drie weather.          |
| ópu.              | A frost.               |

G 2

Misittópu



## Of the Weather?

|                            |                           |
|----------------------------|---------------------------|
| Missittôpu.                | A great Frost.            |
| Capat.                     | Ice.                      |
| Néechipog.                 | The Deaw.                 |
| Míchokat.                  | A Thaw.                   |
| Míchokateh.                | When it thawes.           |
| Missuppâugatch.            | When the rivers are open. |
| Cutshâusha.                | The Lightning.            |
| Neimpâuog.                 | Thunder.                  |
| Neimpâuog pesk<br>hómwock. | Thunderbolts are shot.    |

*Obs.* From this the Natives conceiving  
consimilitude between our Guns and Thunder,  
they call a Gunne *Peskunck*, and to discharge  
*Peskômmîn* that is to thunder.

### Observation generall of the Weather

That Judgement which the Lord Jesus  
pronounced against the Weather-wise (but  
ignorant of the God of the weather) will be  
most justly upon those *Natives*, and all men  
who are wise in Naturall things, but willin-  
gly blind in spirituall.

English and Indians spie a Storme,  
and seeke a hiding place:

O hearts of stone that thinke and dreame,  
Th'everlasting stormes t'out-face.

Proud filthy Sodome saw the Sunne,  
Shine on e her head most bright.

The very day that turn'd she was  
To stinking heaps, 'fore night.  
How many millions now alive,  
Within few yeeres shall rot?  
O blest that Soule, whose portion is,  
That Rocke that changeth not.

CHAP. XIV.

Of the Winds.

|           |            |  |                           |
|-----------|------------|--|---------------------------|
| VV        | Aûpi.      |  | The Wind.                 |
|           | Waupanash. |  | The Winds.                |
| Tashinash | waupanash  |  | How many winds are there? |

Obs. Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure but the eight Cardinall winds, although they come not to the accurate division of the 32. upon the 32. points of the compasse, as we doe.

|                       |     |                         |
|-----------------------|-----|-------------------------|
| Nanúmmatin, &         |     | The North wind.         |
| Sunnádin.             |     |                         |
| Chepewéssin.          |     | The North east.         |
| Sáchimoeachepewéssin. |     | Strong North east wind. |
|                       | G 3 | Nopátin                 |

Nopâtin.  
 Nanóckquittin  
 Touwúttin  
 Papônetin  
 Chékesu  
 Chékesitch

*The East wind.*

*The South east wind.*

*South wind.*

*West wind.*

*The North west.*

*When the wind blow*

*North west.*

*What thinke you?*

*Where wil the wind be?*

*I stay for a wind.*

*Here the wind will be*

*tomorrow.*

Tocketunnântum?

Tou pitch wuttin?

Nqénouhick wuttin

Yo pitch wuttin

Sáuop

Pitch Sowwánishen.

*It will be South west.*

*Obs.* This is the pleasingest, warmest wind in the Climate, most desired of the Indians, making faire weather ordinarily; and therefore they have a Tradition, that to the South west, which they call Sowwaniú, the gods chiefly dwell; and hither the soules of all their Great and Good men and women goe.

This Southwest wind is called by the *New English*, the Sea turne, which comes from the Sunne in the morning, about nine or ten of the clock Southeast, and about South, and then strongest Southwest in the after-noon and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, come



ff from the North and Northwest in the  
ight, and then turnes againe about from the  
outh in the day: as Salomon speaks of the va-  
itie of the Winds in their changes, Eccleſ. 1. 6.

liſhâupan

*A great wind.*

liſhitâſhin

*A ſorme.*

Vunnâgehan, or,

*Faire wind.*

Vunnêgin waûpi.

Vunnêgitch wûttin

*When the wind is faire.*

Mattâgehan

*A croſſe wind.*

Vunnâgehatch

*When the wind comes fair*

Mattâgehatch

*When the wind is croſſe.*

Cowunnagehûcka-

*You have a faire wind.*

men.

Cummattagehûcka-

*The wind is againſt you.*

men.

Cummattagehûcka-

*The wind is againſt mee.*

men.

### General Observations of the Winds.

God is wonderfully glorious in bringing  
the *Winds* out of his Treasure, and riding up-  
on the wings of thoſe *Winds* in the eyes of all  
the ſonnes of men in all Coaſts of the world.

### More particular:

English and Indian both obſerve,

The various blaſts of wind:



*And both I have heard in dreadfull stormes  
Cry out aloud, I have sinn'd.*

*But when the stormes are turn'd to calmes,  
And seas grow smooth and still:  
Both turne (like Swine) to wallow in,  
The filth of former will.*

*'Tis not a storme on sea, or shore,  
'Tis not the Word that can;  
But 'tis the Spirit or Breath of God  
That must renew the man.*

## CHAP. XV.

## Of Fowle.

**N** Peshâwog  
Pussikesêluck.

Ntauchâumen.

Auchaûi.

Pepemôî.

Wômpiûlacuk.

Wompslacuck quâuog.

}

*Fowle.*

*I goe a fowling or hun-  
ting.*

*Hee is gone to hunt or  
fowle.*

*He is gone to fowle.*

*An Eagle.*

*Eagle.*

Nêhom.

|                   |  |                                 |
|-------------------|--|---------------------------------|
| Néyhom, mâuog.    |  | <i>Turkies.</i>                 |
| Paupock, sîog.    |  | <i>Partridges.</i>              |
| Aunckuck, quâuog. |  | <i>Heath-cocks.</i>             |
| Chôgan, êuck.     |  | <i>Black-bird, Black-birds.</i> |

*Obs.* Of this sort there be millions, which are great devourers of the *Indian* corne as soon as it appeares out of the ground; Unto this sort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselfe to observe, *Math. 13.* which mysticall Fowle follow the sowing of the Word, and picke it up from loose and carelesse hearers, as these Black-birds follow the materiall seed.

Against the Birds the *Indians* are very careful, both to set their corne deep enough that it may have a strong root, not so apt to be pluckt up, (yet not too deep, lest they bury it, and it never come up;) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and earely in the morning prevent the Birds, &c.

|                |  |                     |
|----------------|--|---------------------|
| Kokôkehom.     |  | <i>An Owle.</i>     |
| Ohômous.       |  |                     |
| Kaukont tuock. |  | <i>Crow, Crows.</i> |

*Obs.* These Birds, although they doe the corne also some hurt, yet scarce will one *Native*

live amongst an hundred wil kil them, because they have a tradition, that the Crow brought them at first an *Indian* Graine of Corne in one Eare, and an *Indian* or *French* Beane in another, from the Great God *Kautanéuwits* field in the Southwest from whence they hold came all their Corne and Beanes.

|                         |                        |
|-------------------------|------------------------|
| Honck, -hónckock,       | Goose, Geese.          |
| Wómpatuck-quáuog.       |                        |
| Wéquash-sháuog.         | Swans, Swans.          |
| Munnúcks -munnúck suck. | Brants, or Brantgeese. |
| Quequécum -máuog.       | Ducks.                 |

*Obs.* The *Indians* having abundance of these sorts of Fowle upon their waters, take great pains to kill any of them with their Bow and Arrowes; and are marvellous desirous of our *English* Guns, powder and shot (though they are wisely and generally denied by the *English*) yet with those which they get from the *French*, and some others (*Dutch* and *English*) they kill abundance of Fowle. being naturally excellent mark-men; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training of the *English*, when all the *English* had mist the mark  
se



set up to shoot at, an *Indian* with his owne  
 Peece (desiring leave to shoot) onely hit it.  
 Sittuog. | *Cormorants.*

*Obs.* These they take in the night time,  
 where they are asleepe on rocks, off at Sea. and  
 bring in at break of day great store of them:

Yo aquéchinock. | *There they swim.*  
 Nipponamouoog | *I lay nets for them.*

*Ob.* This they doe on shore, and catch many  
 owle upon the plaines, and feeding under  
 Trees upon *Akrans*, as Geese, Turkies, Cranes,  
 and others, &c.

Powei. | *It is fled.*

Powewushannick | *They are fled:*

Vunnup, -pash | *Wing, Wings:*

Vunnuppanick | *Wing-shot:*

anawhone | *Body-shot:*

Vuhéckgock | *Body-shot:*

anwhone | *A Pigeon:*

Vuskowhannannuaog | *Pigeons:*

Vuskowhannanaukit | *Pigeon Countrie:*

*Obs.* In that place these Fowle breed abund-  
 antly, and by reason of their delicate Food  
 especially in Strawberrie time when they  
 pick up whole large Fields of the old grounds  
 of the *Natives*, they are a delicate fowle, and  
 because of their abundance, and the facility  
 of



of killing of them, they are and may be plentifully fed on.

*Sachim*: a little Bird about the bignesse of a swallow, or lesse, to which the *Indians* give that name, because of its *Sachim* or Princelike courage and Command over greater Birds that a man shall often see this small Bird pursue and vanquish and put to flight the Crow and other Birds farre bigger then it selfe.

*Sowwánakitauwaw* - *They go to the South ward*

That is the saying of the *Natives*, when the Geese and other Fowle at the approach of Winter betake themselves, in admirable Order and discerning their Course even all the night long.

*Chepewáukitaúog* - *They fly Northward.*

That is when they returne in the Spring There are abundance of singing Birds whose names I have little as yet inquired after, &c.

The *Indians* of *Martins* vineyard, at my late being amongst them, report generally, and confidently of some Ilands, which lie off from them to Sea, from whence every morning early, certaine Fowles come and light amongst them, and returne at Night to lodging, which Iland or Ilands are not yet discovered, though probably, by other Reasons they give, there is Land, &c.

Taúneck-

Taûnek-kaûog.

Crane, Cranes.

Wushówunan.

The Hawke.

Which the *Indians* keep tame about their houses to keepe the little Birds from their Corne.

*The generall Observation of Fowle.*

How sweetly doe all the severall sorts of Heavens Birds, in all Coasts of the World, preach unto Men the prayse of their Makers Wildome, Power, and Goodnesse, who feedes them and their young ones Summer and Winter with their severall suitable sorts of Foode: although they neither sow nor reape, nor gather into Barnes?

More particularly :

*If Birds that neither sow nor reape.*

*Nor store up any food,*

*Constantly find to them and theirs*

*A maker kind and Good!*

*If man provide eke for his Birds,*

*In Yard, in Coops, in Cage.*

*And each Bird spends in songs and Tunes,*

*His little time and Age!*

*What care will Man, what care will God,*

*For's*

For's wife and Children take?  
 Millions of Birds and Worlds will God.  
 Sooner than His forsake.

## CHAP. XVI.

Of the Earth, and the Fruits  
thereof, &c.

|                          |                    |
|--------------------------|--------------------|
| • Aûke, &                | Earth or Land.     |
| Sanaukamuck.             | My Land.           |
| Nittauke                 |                    |
| Nissawnâwkamuck.         | New ground.        |
| Wuskâukamuck.            | Fields worne out.  |
| Aquegunnitteash.         | Trees.             |
| Mihtûck-quash.           | Branch, Branches.  |
| Pauchautaquinê-<br>sash. | Leaf, leaves.      |
| Wunnèpog-quash.          | A root of Tree,    |
| Wattâp.                  | A River.           |
| Séip.                    | A bridge.          |
| Toyûsk.                  | A little River.    |
| Sepoêse.                 | A little Rivulet.  |
| Sepoêmese.               | A Spring.          |
| Takêkum.                 | Is there a Spring. |
| Takekummûo ?             | Sepiô              |



Sepûo ?

| Is there a River?

Toyusquanûo.

| Is there a Bridge.

*Obs.* The *Natives* are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst many that Christians have right to *Heathens* Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the *Indians* Conversion.

Paugâtemisk.

| An Oake.

Vômpimish.

| A Chesnut Tree.

Vômpimineash.

| Chesnuts.

*Obs.* The *Indians* have an Art of drying their Chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

nauchemineash.

| Akornes.

These Akornes also they drie, and in case of want of Corne, by much boyling they make a good dish of them: yea sometimes in steadie of Corne doe they eate these Acornes for a Novelty.

usfloquat.

| A Wallnut Tree.

usswaquatômineug.

| Wallnut.

Of these Wallnuts they make an excellent Oyle



98 *Of the Earth and Fruits thereof.*

Oyle good for many uses, but especially for their annoynting of their heads. And of the chips of the Walnut-Tree (the barke taken off) some *English* in the Countrey make excellent Beere both for Taste, strength, colour and in offensive opening operation:

|                   |                       |
|-------------------|-----------------------|
| Sasaunckapâmuck.  | The Sassafrasle Tree. |
| Mishquâwtuck.     | The Cedar tree.       |
| Côwaw-êfuck.      | Pine-young Pine.      |
| Wenomesippaguash. | The Vine-Tree.        |
| Micúckaskeete.    | A Meadow.             |
| Tataggoskituash.  | A fresh Meadow.       |
| Maskituash.       | Grasse or Hay.        |
| Wékinash-quash.   | Reed, Reedes.         |
| Manisimmin.       | To cut or mow.        |
| Qufluckomineânug. | The Cherry Tree.      |
| Wuttáhimneash.    | Strawberries.         |

*Obs.* This Berry is the wonder of all the Fruits growing naturally in those parts: It is of it selfe Excellent: so that one of the chiefest Doctors of *England* was wont to say, that God could have made, but God never did make a better Berry: In some parts where the *Natives* have planted, I have many times seen as many as would fill a good ship with in few miles compasse: the *Indians* bruise them in a Morter, and mixe them with meal and make Strawberry bread.

Wuchipoquáma

Of the Earib and Fruits thereof. 99

|                            |  |
|----------------------------|--|
| Wuchipoquame-<br>neash.    | A kind of sharp Fruit<br>like a Barbary intast.  |
| Saemeneash                 | another sharp cooling Fruit<br>growing in fresh Waters all the Winter, Ex-<br>cellent in conserve against Feavers. |
| Wenomeneash.               | Grapes.  |
| Wuttahimnas ppa-<br>guash. | Strawberry leaves.   |
| Peshauiuash.               | Violet leaves.   |
| Nummouwinneem.             | I go to gather.  |
| Mowinne-aug.               | He or they gather.   |
| Atauntowash.               | Climb the Tree.  |
| Ntauntawem.                | I climb.   |
| Punnou wash.               | Come downe.  |
| Punnowaumen.               | I come downe.  |
| Attitaash.                 | Hurtle-berries.  |

Of which there are divers sorts sweete  
like Currants, some opening, some of a bin-  
ing nature.

Sautash are these Currants dried by the  
Natives, and so preserved all the yeare, which  
they beat to powder, and mingle it with their  
archt meale, and make a delicate dish which  
they cal Sautanthig; which is as sweet to them  
as plum or spice cake to the English.

They also make great use of their Straw-  
berries having such abundance of them, ma-  
king Strawberry bread, and having no other

H

Food

100 *Of the Earth and Fruits thereof.*

Food for many dayes, but the *English* have exceeded, and make good Wine both of the Grapes and Strawberries also in some places as I have often tasted.

Ewáchim-neash.

*Corne.*

Scannémeneash.

*Seed-Corne.*

Wompiscannémeneash.

*White seed-corne.*

*Obs.* There be diverse sorts of this *Corne* and of the colours: yet all of it either boiled in milke, or buttered, if the use of it were knowne and received in *England* (it is the opinion of some skillfull in physick) it might save many thousand lives in *England*, occasioned by the binding nature of *English* wheate the *Indian* *Corne* keeping the body in a constant moderate loosenesse.

Aukeeteaûmen.

*To plant Corne.*

Quttaunemun.

*To plant Corne.*

Anakáusu.

*A Labourer.*

Anakáusichick.

*Labourers.*

Aukeeteaûmitch.

*Planting time.*

Aukeeteáhettit.

*When they set Corne.*

Nummautaukeeteaûmen.

*I have done planting.*

Anaskhómmín.

*To hoe or break up.*

*Obs.* The Women set or plant, weede, and till the hill, and gather and barne all the corne, and Fruit



ruites of the field : Yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custom of the Countrey) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch : All the neighbours men and Women forty, fifty, a hundred &c, joyne, and come in to help freely.

With friendly joyning they breake up their fields, build their Forts, hunt the Woods, trap and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven : By concord little things grow great, by discord the greatest come to nothing *Concordiâ parva res cresunt, discordiâ magne dilabuntur.*

askhig-anash,

How, Howes.

askhóinwock.

They how.

askhommonteânin.

They break for me.

askhomwáutowin.

A breaking up How.

The Indian Women to this day (notwithstanding our Howes, doe use their naturall wayes of shells and Wood.



|   |                        |
|---|------------------------|
| Monaskünnemun.  | To weede.              |
| Monaskunnummau-   | A weeding or broad     |
| towwin.   | How.                   |
| Petascünnemun,  | To kill the Corne.     |
| Kepenümmín &  | To gather Corne.       |
| Wutünneemun.  |                        |
| Nünnowwa.   | Harvest time.          |
| Anouant.  | At harvest.            |
| Wuttünnemitch-  | When harvest is        |
| Ewáchim.  | in.                    |
| Paufinnümmín.   | To dry the corne.      |
| Which they doe carefully upon heapes and Mats many dayes, before they barne it up covering it up with Mats at night, and opening when the Sun is hot.   |                        |
| Sókenug.  | A heap of corne.       |
| <i>Obs.</i> The woman of the family will commonly raise two or three heapes of twelve, fifteen, or twentie bushells a heap, which they drie inround broad heaps; and if she haue helpe of her children or friends, much more. |                        |
| Pockhómmin.   | To beat or thrash out. |
| Npockhómmin.  | I am thrashing.        |
| Cuppockhómmin?  | Doe you thrash?        |
| Wuskokkamúckóme-  | New ground Corne.      |
| neash.  |                        |
| Nquitawannanash.  | One basketfull.        |
| Munnóte, tash.  | Basket, Baskets.       |

Máúse

|   |                          |
|---|--------------------------|
| Mâuseck.  | A great one              |
| Peewâsick.  | A little one.            |
| Wussaumpewâsick.  | Too little.              |
| Pokowânnanash.  | Halfe a basketfull.      |
| Necowânnanash.  | Two baskets full.        |
| Shôanash.   | Three.                   |
| Yowanannash.  | Four, &c.                |
| Anittash.   | Rotten corne.            |
| Wawéekanash.  | Sweet corne.             |
| Tawhitch quitche<br>mauntamen?  | Why doe you smell to it? |
| Auqûnnash.  | Barnes.                  |
| Necawnaûquanash.  | Old barnes.              |
| <i>Askûtasquash</i> , their Vine aples, which the<br>English from them call <i>Squashes</i> about the big-<br>nesse of Apples of severall colours, a sweet,<br>light, wholesome refreshing. |                          |
| Uppakumîneash.  | The seed of them.        |

The Observation generall of the Fruits  
of the Earth.

God hath not left himselfe without wit-  
in all parts and coasts of the world; the raines  
and fruitfull seasons, the Earth, Trees, Plants,  
&c. filling mans heart with food and glad-  
nesse, witnesseth against, and condemneth  
man for his unthankfulnesse and unfruitful-  
nesse towards his Maker.

More particular:

*Reeres thousands since, God gaue command  
(as we in Scripture find)  
That Earth and Trees & Plants should bring  
Forth fruits each in his kind.*

*The Wildernesse remembers this,  
The wild and howling land  
Answers the toyling labour of,  
The wildest Indians hand.*

*But man forgets his Maker, who,  
Fram'd him in Righteousnesse.  
A paradise in Paradise, now worse  
Then Indian Wildernesse.*

# CHAP. XVII.

## Of Beasts, &c.

**P**Enashimwock.  
Netasûog.

| Beasts.  
| Castell.

*Obs.* This name the *Indians* give to tame  
Beasts, yea, and Birds also which they keep  
tame about their houses :

Muck

|                   |        |                          |
|-------------------|--------|--------------------------|
| Muckquashim-wock. |        | <i>Wolves.</i>           |
| Moattôqus.        |        | <i>A blacke Wolfe.</i>   |
| Gummôck           | }      |                          |
| quaûog            |        |                          |
| Nôosup            |        |                          |
| ûmhup.            |        |                          |
|                   | paûog. | <i>Beaver, -Beavers.</i> |

*Obs.* This is a Beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which, and sticks and earth I have often seen, faire streames and rivers damm'd and stopt up by them: upon these streames thus damm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

|              |  |                    |
|--------------|--|--------------------|
| Mishquashim. |  | <i>A red Fox.</i>  |
| Péquawus.    |  | <i>A gray Fox.</i> |

*Obs.* The *Indians* say they have black Foxes, which they have often seene, but never could take any of them: they say they are *Manittôoes*, that is, Gods Spirits or Divine powers, as they say of every thing which they cannot comprehend.

|                  |  |                           |
|------------------|--|---------------------------|
| ûsup-pânnog.     |  | <i>Racoons, Racoones.</i> |
| Nkêke. nkéquock. |  | <i>Otter, Otters.</i>     |
| Pussouh.         |  | <i>The wildcat.</i>       |

*Ockgutchaun-nug.* A wild beast of a reddish haire about the bignesse of a *Pig*, and rooting like a *Pig*; from whence they give this name to all our *Swine*.



|                     |                                     |
|---------------------|-------------------------------------|
| Mishanneke-quock.   | <i>Squirrill, quirrils.</i>         |
| Anéqus anéquussuck. | <i>A little coloured Squirrill.</i> |
| Wauituckques.       | <i>The Conie.</i>                   |

*Obs.* They have a reverend esteeme of this Creature, and conceive there is some Deitie in it.

|                               |                            |
|-------------------------------|----------------------------|
| A tuck, quock.                | } <i>Deere.</i>            |
| Noonatch noonat-<br>chang.    |                            |
| Moosquin.                     | <i>A Fawn.</i>             |
| Wawwinnes.                    | <i>A young Bucke.</i>      |
| Kuttiomp & Paucot-<br>tauwaw. | <i>A great Bucke.</i>      |
| Aunan quunèke.                | <i>A Doe.</i>              |
| Quinnequawese.                | <i>A little young Doe.</i> |
| Naynayoumewot.                | <i>A Horse.</i>            |
| Côwsuck.                      | <i>Cowes.</i>              |
| Gôaresuck.                    | <i>Goats.</i>              |
| Hôgsuck.                      | <i>Swine.</i>              |
| Pîgsuck.                      |                            |

*Obs.* This Termination *suck*, is common in their language; and therefore they adde it to our *English* Cattell, not else knowing what names to give them;

Anum. | *A Dog.*  
Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of  
other.

ther, is very great, as appears in that word,

*Anum.* The Cow-wesee

*Ayim.* The Narriganset

*Arum.* The Quunappinuck

*Alum.* The Neepmuck

} Dialect.

o that although some pronounce not *L*, nor  
yet it is the most proper Dialect of other  
laces, contrary to many reports.

newashim.

quashim.

Moof-föog.

skug.

Moaskug.

éfek.

atúppwock.

éaqua natuphéttit?

atuphéttitich yo

sanaukamick.

*A Male.*

*A Female.*

*The great Oxe, or rather  
aved Deere.*

*A Snake.*

*Black Snake.*

*Rattle Snake.*

*They feed.*

*What shall they eat?*

*Let them feed on this  
ground.*

### The generall Observation of the Beasts.

The Wildernesse is a cleere resemblance of  
the world; where greedie and furious men  
persecute and devoure the harmlesse and in-  
nocent as the wilde beasts pursue and devoure  
the Hinds and Roes.

More

The Natives take exceeding great paine in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaun aûnash.

*Hookes, hookes.*

Peewâicks.

*Little hookes.*

Maûmacocks.

*Great hookes.*

Nponamouôog.

*I set nets for them.*

Npunnouwaûmen.

*I goe to search my nets.*

Mihtúck quashep.

*An Eele-pot.*

Kunnaggunneûteg.

*A greater sort.*

Onawangónnakaun.

*A baite.*

Yo onawangónnatees

*Baite with this.*

Moamitteaug.

*A little sort of fish,*

halfe as big as Sprats, plentifull in Winter.

Paponaumsuog.

*A winter fish, which*

comes up in the brookes and rivulets; some call them Frost fish, from their comming up from the Sea into fresh Brookes, in times of frost and snow.

Qunôsuog.

*A fresh fish; which the*

Indians break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fish, which I mention not.

*Th*



*The generall Observation of Fish.*

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in *New England*.

## More Particular.

*What Habacuck once spake, mine eyes  
Have often seene most true,  
The greater fishes devoure the lesse,  
And cruelly pursue.*

*Forcing them though Coves and Creekes,  
To leape on driest sand,  
To gaspe on earthie element, or die  
By wildest Indians hand.*

*Christs little ones must hunted be  
Devour'd; yet rise as Hee.  
And eat up those which now a while  
Their fierce devourers be.*



|  |                                 |
|--|---------------------------------|
| Kowawwaûnd.  | <i>A pine Canow.</i>            |
| Wompiniislaûnd.  | <i>Achesnut Canow.</i>          |
| Ogwhan.  | <i>A boat adrift.</i>           |
| Wuskon-tôgwhan.  | <i>It will goe a drift.</i>     |
| Cuttannamîinnea.   | <i>Help me to launch.</i>       |
| Cuttannumîutta.  | <i>Let us launch.</i>           |
| Cuttannâmoke.  | <i>Launch.</i>                  |
| Cuttannummous.   | <i>I will help you.</i>         |
| Wûtkunck.  | <i>A paddle or Oare.</i>        |
| Namacôuhe cômishoon.   | <i>Lend me your Boate.</i>      |
| Paûtousnenôtehunck   | <i>Bring hither my paddle.</i>  |
| Comishoónhom?  | <i>Goe you by water?</i>        |
| Chémosh-chémeck.   | <i>Paddle or row.</i>           |
| Maumínikish &  | <i>Pull up, or row lustily.</i> |
| Maumanetepweéas.   |                                 |
| Sepâkehig.   | <i>A Saylor.</i>                |
| Sepagchommaûta.  | <i>Let us saile.</i>            |
| Wunnâgehan.  | <i>We have a faire wind.</i>    |
| <i>Obs.</i> Their owne reason hath taught them to pull of a Coat or two and set it up on small pole, with which they will saile before a wind ten, or twenty mile. &c. |                                 |
| Wauâpunish.  | <i>Hoysse up.</i>               |
| Wuttâutnish.   | <i>Pull to you.</i>             |
| Nókanish.  | <i>Take it downe.</i>           |
| Pakétetnish.   | <i>Let goe or let slip.</i>     |
| Nikkoshkowwaûmen   | <i>We shall be drown'd.</i>     |
|  | <i>Nquawu</i>                   |

# Of the Sea, &c.

111

|                            |   |
|----------------------------|---|
| Nquawu pshawmen.           | <i>We overset.</i>                          |
| Wusiatime peche-<br>pashu. | <i>The Sea comes into<br/>fast upon us.</i> |
| Maumanceteantass.          | <i>Be of good courage.</i>                  |

*Obs.* It is wonderfull to see how they will venture in those Canoes, and how (being oft overset as I have my selfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe waters diversie times with them, it hath pleased God to make them many times the instruments of my preservation: and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overset I will carry you safe to Land.

|                            |                             |
|----------------------------|-----------------------------|
| Paupaú tuckquash.          | <i>Hold water.</i>          |
| Kinnequash.                | <i>Steere.</i>              |
| Tiackomme kinni-<br>quash. | <i>Steere right.</i>        |
| Kunnósnep.                 | <i>A Kibick, or Anchor.</i> |
| Chowwophómmmin.            | <i>To cast over-board.</i>  |
| Chowwóphash.               | <i>Cast over-board.</i>     |
| Touwopskhómmke.            | <i>Cast anchor.</i>         |
| Mishittashin.              | <i>It is a storme.</i>      |
| Awépesha.                  | <i>It caulmes.</i>          |
| Awépu.                     | <i>A calme.</i>             |
| Nanouwashin.               | <i>A great calme.</i>       |
| Tamóccon.                  | <i>Floud.</i>               |

|  |                        |
|--|------------------------|
| Nanashowetamócon   | Halfe Flood.           |
| Keesagúshin.   | High water.            |
| Taumacoks.   | Vpon the Flood.        |
| Mishittommóckon.   | A great Flood.         |
| Maüchetan &<br>skát.   | Ebb.                   |
| Mittâeskat.  | A low Ebb.             |
| Awánick Paüdhuick?   | Who comes there?       |
| Obs. I have knowne thirty or forty of their<br>Canowes fill'd with men, and neere as many<br>more of their enemies in a Sea-fight. |                        |
| Caupaüshels.   | Goe ashoare.           |
| Caupausháuta.  | Let us goe ashoare.    |
| Wusshéposh.  | Heave out the water.   |
| Asképunish.  | Make fast the Boat.    |
| Kspúnsh & Kspüne-<br>moke.   | Tie it fast.           |
| Maumínikish.   | Tie it hard.           |
| NeeneCuthómwock.   | Now they goe off.      |
| Kekuthomwushán-<br>nick.   | They are gone already. |

### Generall Observations of the Sea.

How unsearchable are the depth of the  
Wisedome and Power of God in separating  
from *Europe, Asia* and *Africa* such a mightie  
vast continent as *America* is? and that for so  
many



many ages? as also, by such a Westerne Ocean of about three thousand of English miles breadth in passage over?

More particular:

They see Gods wonders that are call'd  
Through dreadfull Seas to passe,  
tearing winds and roaring seas,  
And calmes as smooth as glasse.  
have in Europes ships, oft been  
In King of terrours band;  
When all have cri'd, Now, now we sinck,  
Yet God brought safe to land.  
alone 'mongst Indians in Canoes,  
Sometime o're-turn'd, I have been  
half inch from death, in Ocean deepe,  
Gods wonders I have seene.

CHAP. XIX.

Of Fish and Fishing.

|                 |                         |
|-----------------|-------------------------|
| [Amaüs, suck.   | Fish, Fishes.           |
| Pauganaut, tam- | Cod, Which is the first |
| vock.           | that comes a little be- |
| e the Spring.   |                         |

Qunna-



Qunnamaug-suck. | *Lamprey.* The Fish  
that come in the Spring into the fresh River  
Aumsuog & Munna- | *A Fish somewhat like*  
whatteaug. | *Herring.*  
Missucke-ke-quoock. | *Basse.* The *Indians*  
(and the *English* too) make a daintie dish of  
the *Uppaquontup*, or head of this Fish; and  
well they may, the braines and fat of it be  
ing very much, and sweet as marrow.  
Kaupossh-shaüog. | *Surgeon.*

*Obs.* Divers part of the Countrey abound  
with this Fish; yet the Natives for the good-  
nesse and greatnesse of it, much prize it: and  
will neither furnish the *English* with so many  
nor so cheape, that any great trade is like to  
be made of it, untill the *English* themselves are  
fit to follow the fishing.

The Natives venture one or two in a Canoe  
now, and with an harping Iron, or such like  
Instrument sticke this fish, and so hale it into  
their Canow; sometimes they take them by  
their nets, which they make strong of Hemp  
Ashop. | *Their Nets.* Which  
they will set thwart some little River or Cove  
wherein they kil Basse (at the fall of the water)  
with their arrows, or sharp sticks, especially  
headed with Iron, gotten from the *English*, &c.

Aucup

*Of their nakednesse and clothing.* 105

|                  |  |
|------------------|--|
| Aucup.           | <i>A little Cove or Creeke.</i>                    |
| Aucppawese.      | <i>A very little one.</i>                          |
| Wawwhunnekesuog. | <i>Mackrell.</i>                                   |
| Mishquamauquock. | <i>Red fish, Salmon.</i>                           |
| Olacontuck.      | <i>A fat sweet fish, something like a Haddock.</i> |
| Mishcup-paüog.   | <i>Bream.</i>                                      |
| Sequanamaquock.  |  |

*Obs.* Of this fish there is abundance, which the Natives drie in the Sunne and smoake; and some *English* begin to salt, both wayes they keepe all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

|   |                         |
|---|-------------------------|
| Taut-aüog.  | <i>Sheeps-heads.</i>    |
| Neeshaüog   |                         |
| Sassamaüquock   | <i>Eeles.</i>           |
| Nquittéconnaüog.  |                         |
| Tatackommimaüog.  | <i>Porpuses.</i>        |
| Pótop-paüog.  | <i>Whales:</i> Which in |
| Some places are often cast up; I have seene                           |                         |
| some of them, but not above sixtie foot long:                         |                         |
| The Natives cut them out in severall parcells,                        |                         |
| and give and send farre and neere for an acceptable present, or dish. |                         |
| Misêsu.   | <i>The whole.</i>       |
| Poquêsu.  | <i>The halfe.</i>       |
| Waskêke.  | <i>The Whalebone.</i>   |
| I   | <i>Wusuck-</i>          |

Wussúckqun.

Aumañog.

Ntaumen.

Kuttaumen?

Nnattuckqunnūwem.

Aumáchick,

Natuckqunnuwá-  
chick.

Aumañi.

Awácenick kukkatti-  
neanaumen?

Ashaunt-teaũg.

Opponenauhock.

Sickisfluog.

*A taile.**They are fishing.**I am fishing.**Do you fish?**I goe afishing.*} *Fishes.**He is gone to fish.**What doe you fish for?**Lobsters.**Oysters.**Clams.*

*Obs.* This is a sweet kind of shellfish, which all *Indians* generally over the Countrey, Winter and Summer delight in; and at low water the women dig for them: this fish, and the naturall liquor of it, they boile, and it makes their broth and their *Nasaũmp* (which is a kind of thickned broth) and their bread seasonable and savory, in stead of Salt: and find that the *English* Swine dig and root the Clams wheresoever they come, and watch the low water (as the *Indian* women do) therefore of all the *English* Cattell, the Swine (also because of their filthy disposition) are most

most hatefull to all Natives, and they call  
them filthy cut throats &c.

égunnock. } *A Horse-fish.*  
Poquaûhock. }

*Obs.* This the English call Hens, a little  
thick shel-fish, which the Indians wade deepe  
and dive for, and after they have eaten the  
meat there (in those which are good) they  
reake out of the shell, about halfe an inch  
of a blacke part of it, of which they make  
their *Suckaûhock*, or black money, which is  
to them pretious.

éteaûhock. } *The Periwinkle.* Of  
which they make their *Wômpan*, or white mo-  
ney, of halfe the value of their *Suckaûhock*, or  
blacke money, of which more in the Chapter  
of their Coyne.

ummenakifs,  
ummenakissamen  
ummuchickinne-  
nâwmen?

*Have you taken store?*

ummenakifs.  
ummuchikinea-  
nâwmen.

*I have taken store.*

*I have killed many.*

achâge. mo  
ûmanep. 10  
umanâpeash. yr

*I have caught none.*

*A fishing-line.*

*Lines.*



The Natives take exceeding great paine in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaun aûnash.

*Hook, hookes.*

Peewâicks.

*Little hookes.*

Maûmacocks.

*Great hookes.*

Nponamouôog.

*I set nets for them.*

Npunnouwaumen.

*I goe to search my nets.*

Mihtúck quashep.

*An Ecce-pot.*

Kunnaggunneûteg.

*A greater sort.*

Onawangónnakaun.

*A baite.*

Yo onawangónnatees

*Baite with this.*

Moamitteaug.

*A little sort of fish,*

halfe as big as Sprats, plentifull in Winter.

Paponaumsuog.

*A winter fish, which*

comes up in the brookes and rivulets; some call them Frost fish, from their comming up from the Sea into fresh Brookes, in times of frost and snow.

Qunôsuog.

*A fresh fish; which the*

Indians break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fish, which I mention not.

*Th*

*The generall Observation of Fish.*

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in *New England*.

## More Particular.

*What Habacuck once spake, mine eyes  
Have often seene most true,  
The greater fishes devour the lesse,  
And cruelly pursue.*

*Forcing them though Caves and Creekes,  
To leape on driest sand,  
To gaspe on earthie element, or die  
By wildest Indians hand.*

*Christs little ones must hunted be  
Devour'd; yet rise as Hee.  
And eat up those which now a while  
Their fierce devourers be.*

CHAP. XX.

*Of their nakednesse and clothing.*

|  |  |
|--|--|
| <p><b>P</b>Aūskefu.<br/>         Pauskesitchick<br/>         Nippóskifs.</p> | <p>  <i>Naked.</i><br/>           <i>Naked men and women</i><br/>           <i>I am naked.</i></p> |
|--|--|

They have a two-fold nakednesse :

First ordinary and constant when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeeres of age ; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth.

Their second nakednesse is when their men often abroad and both men and women within doores, leav off their beasts skin, or English cloth and so (excepting their little Apron) are wholly naked ; yet but few of the women but will keepe their skin or cloth (though

loose)

Of their nakednesse and clothing. 111

loose) or neare to them ready to gather it up about them.

Custome hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with grieve) I have heard of in *Europe*.

Nippóskenitch.

*I am rob'd of my coat.*

Nippóskenick ewò.

*He takes away my Coat.*

Acoh.

*Their Deere skin.*

Tummóckquashunck.

*A Beavers coat.*

Nkéquashunck.

*An Otters coat.*

Mohéwonck.

*A Rakoone-skin coat.*

Natóquashunck.

*A Wolves-skin coat.*

Mishannéquashunck.

*A Squirrill-skin coat.*

Neyhommaûashunck

*A Coat or Mantle, cu-*

riously made of the fairest feathers of their *Neyhommaûog*, or Turkeys, which commonly their old men make; and is with them as Velvet with us.

Maûnek: nquittiaûi-  
agat.

*An English Coat or Mantle.*

Câudnîsh.

*Put off.*

Ocquash.

*Put on.*

Neesashíagat.

*Two coats.*

Shwîshíagat.

*Three coats.*

Piuckquashíagat.

*Ten coats, &c.*

*Obs.* Within their skin or coat they creepe



contentedly, by day or night, in house, or in the woods, and sleep soundly counting it a felicitie, (as indeed an earthly one it is; *Intr pellisculam quem que tenere suam* That every man be content with his skin.

Squâus aûhaqut.

*a womans Mantle.*

Muckiis auhaqut.

*A childs Mantle.*

Pétacaus.

*an English Wastecoate.*

Petacawfunnêse.

*a little wastecoate.*

Aûtah & aûtawhun.

*Their apron.*

Caukóanash.

*Stockins.*

Nquittetiagáttash.

*a paire of stockins.*

Mocúsinais, &

Mockussínchafs.

*Shoes.*

*Obs.* Both these, Shoes and Stockins, they make of their Deere skin worne out, which yet being excellently tann'd by them, is excellent for to travell in wet and snow; for it is so well tempered with oyle, that the water cleane wrings out; and being hang'd up in their chimney, they presently drie without hurt, as my selfe hath often proved.

Noonacóminash.

*Too little.*

Taubacóminash.

*Big enough.*

Saunkerippo, or,

*a Hat or Cap.*

Ashónaquo.

Moôse.

*The skin of a great Beare.*

as big as an Ox, some call it a red Deere.

Wussuck.

Of their Nakednesse and Cloathing. 113

Nussuckhósu. † Painted.

They also commonly paint these Moose and Deere-skins for their Summer wearing with varietie of formes and colours.

Petouwásinug. † Their Tobacco-bag,  
which hangs at their necke, or sticks at their girdle, which is to them in stead of an English pocket.

Obs. Our English clothes are so strange unto them, and their bodies inured so to indure the weather, that when (upon gift &c.) some of them have had English cloathes, yet in a howre of raine, I have seen them rather expose their skins to the wet then their cloaths, and therefore pull them off, and keep them drie.

Obs. While they are amongst the English they keep on the English apparell, but pull off all, as soone as they come againe into their owne Houses, and Company.

Generall Observations of their Garments.

How deep are the purposes and Councells, of God? what should bee the reason of this mighty difference of One mans children that all the Sonnes of men on this side the way (in Europe, Asia and Africa, should have such plenteous clothing for Body, for Soule! and the rest of Adams sonnes and Daughters on the  
the

the other side, or *America* (some thinke  
big as the other three.) should neither have  
nor desire clothing for their naked Soules,  
Bodies.

More particular :

*O what a Tyrant's Custome long,  
How doe men make a tush,  
At what's in use, though ne're so fowle :  
Without once shame or blush ?*

*Many thousand proper Men and Women,  
I have seen met in one place :  
Almost all naked, yet not one,  
Thought want of clothes disgrace.*

*Israell was naked, wearing cloathes !  
The best clad English-man,  
Not cloth'd with Christ, more naked is :  
Then naked Indian.*

} Exo  
32.

## CHAP. XXI.

Of Religion, the soule, &c.

**M** Anit-manittó- | God, Gods.  
wock.



*Obf.* He that questions whether God made the World, the *Indians* will teach him. I must know knowledge I have received in my converse with them many Confirmations of those two great points, *Heb. 11. 6. viz:*

1. That God is.

2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all : but then in speciall although they say not that *English-mans* God made *English* men, and the Heavens and Earth there ! yet their Gods made them and the Heaven, and Earth where they dwell.

*Immusquauna-muckqun* manit.

*God is angry with me?*

*Obf.* I have heard a poore *Indian* lamenting the losse of a child at break of day, call up his wife and children, and all about him to Lamentation, and with abundance of tears cry out ! O God thou hast taken away my child ! thou art angry with me : O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, harvest &c. they acknowledge God in it. Yea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.



*musquánium manit* God is angry. But here  
is their Misery.

First they branch their God-head into  
many Gods.

Secondly, attribute it to Creatures.

First, many Gods : they have given  
the Names of thirty seven which I have  
which in their solemn Worships they in-  
cate : as

*Kautántonwít* the great South-West God  
to whose House all soules goe, and from  
whom came their Corne Beanes, as they  
Wompanánd.

*The Easterne God.*

*Chekesuwánd.*

*The Westerne God.*

*Wunnanaméanit.*

*The Northerne God.*

*Sowwanánd.*

*The Southerne God.*

*Wetuómanit.*

*The house God.*

Even as the Papists have their He and S  
Saint Protectors as St. George, St. Pat  
St. Denis, Virgin Mary, &c.

*Squáuanit.*

*The Womens God.*

*Muckquachuck-  
quánd.*

*The Childrens God.*

*Obs.* I was once with a Native dying  
wound, given him by some murtherous  
*glis*h (who rob'd him and run him thro  
with a Rapier, from whom in the heat of  
wound, he at present escaped from them.

ying of his wound, they suffered Death at  
ew Plymouth, in New-England, this Native  
ying call'd much upon *Mucknabuckquand*,  
hich of other *Natives* I understood (as they  
elieved) had appeared to the dying young  
man, many yeares before, and bid him when  
ver he was in distresse call upon him.

Secondly, as they have many of these fain-  
d Deities: so worship they the Creatures in  
whom they conceive doth rest some Deitie:

*Leesuckquand.*

*Nanepaushat.*

*Paumpagusit.*

*Lotanit.*

*The Sun God.*

*The Moone God.*

*The Sea.*

*The Fire God,*

Supposing that Deities be in these, &c.

When I have argued with them about their  
Fire-God: can it say they be, but this fire must  
be a God, or Divine power, that out of a  
stone will arise in a Sparke. and when a poore  
naked *Indian* is ready to starve with cold in  
the House, and especially in the Woods, oft-  
n saves his life, doth dresse all our Food for  
us, and if it be angry will burne the House  
about us, yea if a spark fall into the drie  
wood, burnes up the Country, (though this  
burning of the Wood to them they count a  
benefit,

Benefit both for destroying of vermin, and keeping downe the Weeds and chickets ?)

*Præsentem narrat qualibet herba Deus.*

Every little Grasse doth tell,

The sons of Men, there God doth dwell

Besides there is a generall Custome among them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out *Manitôo*, that is. it is a God: and thus if they see one man excell others in Wisdom, Valour, strength Activity &c. they cry out *Manitôo* A God: and therefore when they talke amongst themselves of the *English* ships, and great buildings, of the plowing of their Fields, and especially of Bookes and Letters, they will end thus: *Manitôwoc*. They are Gods: *Cummanitôo*, you are a God &c. A strong Conviction naturall in the soule of man, that God is; filling all things and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickommo.

| *A Feast or Dance.*

Of this Feast they have publike, and private and that of two sorts.

First in sicknesse, or Drouth, or Warre, or Famine.

Secondly,



Secondly, After Harveſt, after hunting, when they enjoy a calme of Peace, Health, plenty, Proſperity, then *Nickômme* a Feaſt, eſpecially in Winter, for then (as the Turkiſh of the Chriſtian, rather the Antichriſtian,) they run mad once a yeare) in their end of Chriſtmas feaſting.

owwâw.

| A Priest.

owwaûog.

| Priests.

*Obſ.* Theſe doe begin and order their ſervice, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily ſervice, unto ſweating, eſpecially of the Priſt, who ſpends himſelfe in ſtrange Antick Geſtures, and Actions even to fainting.

In ſickneſſe the Priſt comes cloſe to the ſick perſon, and perſormes many ſtrange Actions about him, and threaten and conjures at the ſickneſſe. They conceive that there are many Gods or divine Powers within the body of a man: In his pulſe, his heart, his ſinews, &c.

I confeſſe to have moſt of theſe their crimes by their 'owne Relation, for after being in their Houſes and beholding at their Worſhip was, I durſt never bee an eye-witneſſe, Spectatour, or looker on, leaſt I ſhould



should have been partaker of Sathans Inventions and Worships, contrary to *Ephes. 5. 14.*  
 Nanouwétea.

Neen nanowwúnne-  
 mun.

*An over-Seer and Orderer of their Worship.*  
*I will order or oversee.*

They have an exact forme of King, Priest and Prophet, as was in Israel typicall of our Lord in that holy Land of *Canaan*, and as the Lord *Iesus* ordained in his spirituall Land of *Canaan* his Church throughout the whole World their Kings or Governours called *Sachimáung* Kings, and *Atauskowanng* Rulers doe govern. Their Priests, performe and manage the Worship: Their wise men and old men (which number the Priests are also,) whom they call *Taupowanng* they make solemn speeches and Orations, or Lectures to them concerning Religion, Peace, or Warre and other things.

Nowemaúfitteem. | *I give away at the Worship.*

He or she that makes this *Nickómmo* Feast or Dance, besides the Feasting of sometwenty, fifty, an hundredth yea I have seen neere a thousand persons at one of their Feasts) they give I say a great quantity of money, and all sort of their goods (according to and sometimes beyond their Estate)

in severall small parcells of goods, or money,  
to the value of eighteen pence, two Shillings,  
or thereabouts to one person: and that per-  
son that receives this Gift, upon the receiving  
of it goes out, and hollowes thrice for the  
health and prosperity of the Party that gave  
it, the Mr. or Mistris of the Feast.

Nuwemacaūnash.

*He give these things.*

litteaūguash.

*My money.*

Nummaumachiu-

*My goods.*

wash.

*Obs.* By this Feasting and Gifts, the Divell  
lives on their worships pleasantly (as he doth  
on all false worships, by such plausible Earthly  
arguments of uniformities, universalities,  
antiquities, Immunities, Dignities, Rewards,  
into submitters, and the contrary to Refu-  
sers) so that they run farre and neere and aske

waun. *Nākommit ?* | *Who makes a Feast?*

lkekinneawaūmen. | *I goe to the Feast.*

ekineawaūi. | *He is gone to the Feast.*

They have a modest Religious perswasion  
not to disturb any man, either themselves  
English, Dutch, or any in their Conscience,  
and worship, and therefore say:

quiewopwaūwash. | *Peace, hold your peace.*

quiewopwaūwock.

K

Peeyaūntam.

Peeyaúntam.

*He is at Prayer.*

Peeyaúntamwock.

*They are praying.*

Cowwéwonck.

*The Soule,*

Derived from *Commene* to sleep, because they, it workes and operates when the body sleeps. *Michachunck* the soule, in a high notion, which is of affinity, with a word signifying a looking glasse, or cleere reflection, so that it hath its name from a cleere sight or discerning which indeed seemes very well to suit with the nature of it.

Wuhóck.

*The Body.*

Nohóck : cohóck.

*My body, your body.*

Awaunkeesitteouwi-

*Whomade you?*

cohóck :

Tunna-awwa com-

*Whether goes your soul*

mitchichunck-

*when you die?*

kitonckquëan?

An. Sowánakit-

*It goes to the South-*

aūwaw.

*West.*

*Obs.* They beleive that the soules of Men and Women goe to the Sou-west, their good and good men and Women to *Cantánton* his House, where they have hopes (as the Turkes have of carnall Joyes) : Murthere, thieves and Lyers, their Soules (say they) wander restless abroad.

Now because this Book (by Gods good providence



dence) may come into the hand of many  
aring God, who may also have many an op-  
portunity of occasionall discourse with some  
these their wild brethren and Sisters, and  
ay speake a word for their and our glorious  
aker, which may also prove some prepara-  
ry Mercy to their Soules: I shall propose  
ne proper expressions concerning the Cre-  
on of the World, and mans Estate, and in-  
rticular theirs also, which from my selfe  
ny hundreths of times, great numbers of  
em have heard with great delight, and  
at convictions: which who knowes (in  
ods holy season) may rise to the exalting  
he Lord Jesus Christ in their conversions  
salvation?

top Kunnatôte-  
nous.

atôtema:

ocketunnântum?

vaun Keefiteou-

vin Kéesuck?

ke Wechêkom?

ttauke.

ome will answer *Tattâ* I cannot tell, some

l answer *Manitôwock* the Gods.

fuôg Manitto-

wock.

*Friend, I will aske you a*

*Question.*

*Speake on.*

*What thinke you?*

*Who made the Heavens?*

*The Earth, the Sea?*

*The World.*



|   |   |
|---|---|
| Maunaūog Mishaūna-<br>wock.   | Many, great many.                       |
| Nétop machàge.  | Friend, not so.                         |
| Paūfuck naūnt manit.  | There is onely one God                  |
| Cuppissittone.  | You are mistaken.                       |
| Cowauwaūnemun.  | You are out of the way.                 |
| A phrase which much pleaseth them, being proper for their wandring in the woods, and similitudes greatly please them. |   |
| Kukkakótemous, wá-<br>chit-quáshouwe.   | I will tell you, presently.             |
| Kuttaunchemókous:   | I will tell you newes.                  |
| Paūfuck naūnt manit<br>kéefittin keefuck, &c  | One onely God made the<br>Heavens, &c.  |
| Napannetashèmittan<br>naugecautūmmo-<br>nab nshque.   | Five thousand yeers ago<br>and upwards. |
| Naūgom naūnt wuk-<br>kefittinnes wáme<br>teāgun.  | He alone made all things.               |
| Wuche mateāg.   | Out of nothing.                         |
| Quttatashuchuckqún-<br>nacauf-keefitinnnes<br>wáme.   | In six dayes he made<br>things.         |
| Nquittaqúnne.   | The first day Hee made<br>the Light.    |
| Wuckéesitin wequái.   | The second day Hee                      |
| Néesqunne.  | made the Firmament                      |
| Wuckéesitin Keéfúck.  | Shúch                                   |

húckgunne wuckée-  
fittin Aúke kà wechê-  
kom.

*The third day hee made  
the Earth and Sea.*

ógunne wuckkéefi-  
tin Nippaúus kà Na-  
nepaúshat.

*The fourth day he made  
the Sun and the Moon.*

leenash-mamockíu-  
wash wêquanantí-  
ganash.

*Two great Lights.*

à wáme anóckfuck.

*And all the Starres.*

lapan netashúck-  
gunne Wuckéefittin  
puúfúckfééluck  
wáme.

*The fifth day hee made  
all the Fowle.*

éefuckquíuke.

*In the Ayre, or Heavens.*

à wáme namaúfuck.

*And all the Fish in the  
Sea.*

Wechekommiúke.

uttatashúckgunne  
wuckkéefittin pena-  
shímwock wamè.

*The sixth day hee made  
all the Beasts of the  
Field.*

Vuttáke wuchè  
wuckéefittin pau-  
fúck Enín, or, Enes-  
kéetomp.

*Last of all he made one  
Man.*

Wuche mishquòck.

*Of red Earth,*

à wesuoneckgonna-  
kaúnes Adam, túp-  
pautea mishquòck.

*And call'd him Adam,  
or red Earth.*

Wuttake wuchè.  
Câwit mîshquock.

Thenasteward, while  
Adam, or red Earth  
slept.

Wuckaudnûmmenes  
manit peetaûgon  
wuchè Adam.

God tooke a rib from  
Adam, or red Earth.

Kà wuchè peteaûgon.  
Wukkeefitînes pau-  
suck squaw.

And of that rib he made  
One woman,

Kà pawtouwînes  
Adâmuck.

And brought her to  
Adam.

Nawônt Adam wut-  
tînnawaun nuppe-  
teâgon ewo.

When Adam saw her, he  
said, This is my bone

Enadatashûckgunne,  
aquêi.

The seventh day be-  
rested,

Nagaû wuchè gutta-  
tashûckgune ana-  
câuquock English-  
mânuck.

And therefore English-  
men worke six dayes.

Enadatashuckgun-  
nôckat taubataûm-  
wock.

On the seventh day they  
praise God.

*Obs.* At this Relation they are much sa-  
tisfied, with a reason why (as they observe)  
the *English* and *Dutch*, &c. labour six dayes, and  
rest and worship the seventh.

Besides, they will say, Wee never heard of  
this

his before: and then will relate how they have it from their Fathers, that *Kamiantowmit* made one man and woman of a stone, which disliking, he broke them in pieces, and made another man and woman of a Tree, which were the Fountains of all mankind.

They apprehending a vast difference of Knowledge betweene the *English* and themselves, are very observant of the *English* lives: have heard them say to an Englishman (who being hindred broke a promise to them) You now God, Will you lie Englishman?

Nétop kíhkita.

Hearken to mee.

Englishmánnuck,

English-men,

Dutchmánnuck, kée-

Dutch men, and you and  
all the world, when they  
die.

nouwín kà wamè

mittaukéuk-kitonck

quéhettit.

Mattux íwowaíanna

Their soules goe not to  
the South-west.

kit aúog,

Michichónckquock.

Wámè, ewò páwíuck

All that know that one  
God.

Manít wawóntakick.

Ewò manít waumaú

That love and feare  
Him.

fachick kà uckquf-

hanchick.

Kééfaqut aúog.

They goe up to Heaven.



|                                 |   |
|---------------------------------|---|
| Michéme weetean-<br>támwock.    | <i>They ever live in joy.</i>             |
| Naûgom manit wê-<br>kick.       | <i>In Gods owne House.</i>                |
| Ewo manit mat wau-<br>óntakick. | <i>They that know not thi<br/>God.</i>    |
| Matwaumaûfachick.               | <i>That love.</i>                         |
| Mát ewò uckqushán-<br>chick.    | <i>And feare him not.</i>                 |
| Kamóotakick.                    | <i>Thieves.</i>                           |
| Pupannouwâchick.                | <i>Lyers.</i>                             |
| Nochisquauónchick.              | <i>Uncleane persons.</i>                  |
| Nanompanísichick,               | <i>Idle persons.</i>                      |
| Keminíachick.                   | <i>Murtherers.</i>                        |
| Mammaûfachick.                  | <i>Adulterers.</i>                        |
| Nanisqueégachick.               | <i>Oppressors or fierce.</i>              |
| Wame naûmaki-<br>aûog.          | <i>They goe to Hell or the<br/>Deepe.</i> |
| Micheme maûog.                  | <i>They shall ever lament.</i>            |
| Awaun kukkakote-<br>mógwúnnes?  | <i>Who told you so?</i>                   |
| Manittóo wússuck-<br>wheke.     | <i>Gods Booke or Writing.</i>             |

*Obs.* After I had (as farre as my language would reach) discoursed (upon a time) before the chiefe *Sachim* or *Prince* of the Countrey, with his *Archpriests*, and many other in a full Assembly; and being night, wearied with  
travell;

ravell and discourse, I lay downe to rest ; and before I slept, I heard this passage :

A *Quinnihicut* Indian (who had heard our discourse) told the *Sachim Miantunnömu*, that soules went up to Heaven, or downe to Hell ; For, saith he, Our fathers have told us, that our soules goe to the *Southwest*.

The *Sachim* answered, But how doe you know your selfe, that your soules goe to the *Southwest* ; did you ever see a soule goe thither ?

The Native replied ; when did he (naming any selfe) see a soule goe to Heaven or Hell ?

The *Sachim* againe replied : He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more then wee that have none, but take all upon trust from our forefathers.

The said *Sachim*, and the chiefe of his people, discoursed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrey to, but that was perswaded, and am, that Gods way is first to turne a soule from it's Idolls, both of heart, worship, and conversation, before it is capable of worship, to the true and living God, according to *1 Thes. 1. 9*. You turned  
to

to God from Idolls to serve or worship the living and true God. As also, that the two first Principles and Foundations of true Religion or Worship of the true God in Christ are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptisme or washing and the laying on of hands which containe the Ordinances and Practise of worship; the want of which, I conceive, is the bane of million of soules in England, and all other Nations professing to be Christian Nations who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of Repentance, and a true turning to God, *Heb. 6. 2.*

|  |   |
|--|---|
| Nétop, kitonckquëan<br>kunnúppamin mi-<br>chéme. | Friend, when you die you<br>perish everlastingly. |
| Michéme cuppauqua<br>neimmin.                    | You are everlastingly un-<br>done.                |
| Cummusquauna<br>múckqun manit.                   | God is angry with you.                            |
| Cuppauquanúckqun                                 | He will destroy you.                              |
| Wuché cummanittó-<br>wockmanáuog.                | For your many Gods.                               |

Wáme



Wame pitch chückau- | The whole world shall  
ta mittauke. | ere long be burnt.

Obs. Upon the relating that God hath once  
destroyed the world by water; and that He  
will visit it the second time with consuming  
fire: I have been asked this profitable questi-  
on of some of them, What then will become  
of us? Where then shall we be?

lanit-ánawat, | God commandeth,  
suppittakúnnamun | That all men now re-  
wèpe wame. | pent.

*The generall Observation of  
Religion, &c.*

The wandering Generations of *Adams* lost  
posteritie, having lost the true and living God  
their Maker, have created out of the nothing  
their owne inventions many false and fain-  
t Gods and Creators.

*More particular:*

Two sorts of men shall naked stand.

Before the burning ire

2 Thes. 1. 8.

Of him that shortly shall appeare,

In dreadfull flaming fire.

First, millions know not God, nor for  
His knowledge, care to seeke:

*Millions*



132 Of their Government and Justice.

Millions have knowledge store, but in  
Obedience are not meeke.

If woe to Indians, where shall Turk,  
where shall appeare the Iew?

O, where shall stand the Christian false?  
O blessed then the True.

CHAP. XXII.

Of their Government and Justice.

Sâchim -maûog.  
Sachimaûonck,

| King, Kings.  
| A Kingdome or Mo-  
| narchie.

Obs. Their Government is Monarchical  
yet at present the chiefeſt government in the  
Counrey is divided betweene a younger Sa-  
chim, Miantunnômu, and an elder Sachim  
Caunounicus, of about fourescore yeeres old  
this young mans Uncle; and their agreement  
in the Government is remarkable:

The old Sachim will not be offended at  
what the young Sachim doth; and the young  
Sachim will not doe what hee conceives will  
displease his Uncle.

Saunêks

|   |                                 |
|---|---------------------------------|
| Saunks.   | The Queen, or Sachims<br>Wife.  |
| Sauncksquâaog.                                    | Queenes.                        |
| Otân, -nash.                                      | The towne, townes.              |
| Otânick.]   | To the towne.                   |
| Sachimmaacômmock                                  | A Princes house, which          |
| according to their condition is farre different   |                                 |
| from the other house, both in capacity or re-     |                                 |
| ceit; and also the finenesse and quality of their |                                 |
| Mats.   |                                 |
| Ataúskawaw -wâuog.                                | Lord, Lords.                    |
| Wauôntam.   | A Wise man or Coun-<br>sellour. |
| Wauôntakick.                                      | Wise men.                       |
| Enâtch or eatch Keên                              | Your will shall be law.         |
| anawâyea.   |                                 |
| Enâtch neên ânôwa.                                | Let my word stand.              |
| Ntínnume.   | He is my man.                   |
| Ntacquêtunck ewò.                                 | He is my subject.               |
| Kuttáckquêtous.                                   | I will subject to you.          |
| Obs. Beside their generall subjection to the      |                                 |
| highest Sachims, to whom they carry presents:     |                                 |
| They have also particular Protectors, under       |                                 |
| Sachims, to whom they also carry presents, and    |                                 |
| upon any injury received, and complaint           |                                 |
| made, these Protectors will revenge it.           |                                 |
| Ntannôtam.  | I will revenge it.              |
| Kuttannôtous.                                     | I will revenge you.             |
|   | Miâwene.                        |

|   |                                    |
|---|------------------------------------|
| Miâwene.  | <i>A Court or meeting.</i>         |
| Wèpe cummiâwene.  | <i>Come to the meeting.</i>        |
| Miawêtuck.  | <i>Let us meet.</i>                |
| Wauwhautowash.  | <i>Call a meeting.</i>             |
| Miawêmucks.   | <i>At a meeting.</i>               |
| Miawéhettit.  | <i>When they meet.</i>             |
| <i>Obs.</i> The <i>Sachims</i> , although they have an absolute Monarchie over the people; yet they will not conclude of ought that concernes all, either Lawes, or Subsidies, or warres, unto which the people are averse, and by gentle perswasion cannot be brought. |                                    |
| Peyaùtch naùgum.  | <i>Let himsele come here.</i>      |
| Pétiteatch.   | <i>Let him come.</i>               |
| Mishtaùtowash.  | <i>Speake out.</i>                 |
| Nanántowash.  | <i>Speake plaine.</i>              |
| Kunnadsittamen  | <i>You must inquire after</i>      |
| wèpe.   | <i>this.</i>                       |
| Wunnadsittamùtta.   | <i>Let us seach into it.</i>       |
| Neen pitch-nnadsittamen.  | <i>I will inquire into it.</i>     |
| Machissu ewò.   | <i>He is nought.</i>               |
| Cuttiantacompâw-  | <i>You are a lying fellow.</i>     |
| wen.  |                                    |
| Cuttiantakiskquâw-  | <i>You are a lying woman.</i>      |
| quaw.   |                                    |
| Wèpe cukkùmmoot.  | <i>You have stole.</i>             |
| Mat mèsnawmônash  | <i>I did not see those things.</i> |
|   | Mat                                |



lât mēsh nummām     *I did not take them.*  
 menash.  
 /ēpe kunnishquēko     *You are fierce and quar-*  
 cummiskisawwaw.     *relsome.*

*Obj.* I could never discern that excess of  
 andalous sins amongst them, which *Europe*  
 roundeth with. Drunkenesse and gluttony;  
 herally they know not what sinnes they be;  
 and although they have not so much to re-  
 raine them (both in respect of knowledge of  
 God and Lawes of men) as the *English* have;  
 yet a man shall never heare of such crimes  
 amongst them of robberies, murders, adulte-  
 res, &c. as amongst the *English*: I conceive  
 that the glorious Sunne of so much truth as  
 shines in *England*, hardens our *English* hearts;  
 for what the Sunne softeneth not, it hardens.

|                    |                                 |
|--------------------|---------------------------------|
| awhitch yò enēan?  | <i>Why doe you so?</i>          |
| awhitch cummoo-    | <i>Why doe you steale?</i>      |
| oan?               |                                 |
| awhitch nanompa-   | <i>Why are you thus idle or</i> |
| niēan?             | <i>base?</i>                    |
| ewhepapúnnoke.     | <i>Bind him.</i>                |
| ēpe kunnishauimis. | <i>You kild him.</i>            |
| ēpe kukkeminean-   | <i>You are the murderer.</i>    |
| in.                |                                 |
| saumitauwhitch.    | <i>Let him be whipt.</i>        |
| ponckquittauw-     | <i>Let him be imprisoned.</i>   |
| hitch.             | <i>Nippitch</i>                 |



Níppitch ewò.

Let him die.

Níphéttitch.

Let them die.

Níff-Níffoke.

Kill him.

Púm-púmmoke.

Shoot him.

*Obs.* The most usuall Custome amongst them in executing punishments, is for the *Sachim* either to beat, or whip, or put to death with his owne hand, to which the common sort most quietly submit: though sometimes the *Sachim* sends a secret Executioner, one of his chiefeft Warriours to fetch off a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkeechequaûbenitch.

You shall be hanged.

Níppansínea.

I am innocent.

Uppansínea-ewo.

He is innocent.

Matmesínowaûwon.

I knew nothing of it.

NNnowaûntum.

I am sorry.

Nummachiemè.

I have done ill.

Aumaûnemoke.

Let it passe, or take

Konkeeteatch

away this accusation.

Ewò.

Let him live.

Konkeeteáhetti

Let them live.

Obser.

*Observation generall, of their  
Government.*

The wildest of the sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular :

*Adulteries, Murthers, Robberies, Thefts,*

1 *wild Indians punish these!*

*And hold the Scales of Iustice so,*

*That no man faribing leese.*

*When Indians heare the horrid filths;*

2 *Of Irish, English Men,*

*the horrid Oaths and Murthers late,*

*Thus say these Indians then.*

*We are no Cloaths, have many Gods,*

*And yet our sinnes are-lesse :*

*You are Barbarians, Pagans wild,*

*Your Land's the Wildernesse.*

## CHAP. XXI.

## Of Marriage.

|                     |                               |
|---------------------|-------------------------------|
| <b>V</b> uskéne.    | <i>A young man.</i>           |
| <b>V</b> Keegsquaw. | <i>A Virgin or Maide.</i>     |
| Segaño.             | <i>A Widdower.</i>            |
| Segousquaw.         | <i>A Widdow.</i>              |
| Wusfenetam.         | <i>He goes a wooing.</i>      |
| Nosénemuck.         | <i>He is my sonne in Law.</i> |
| Wusfenetûock,       | <i>They make a match.</i>     |
| Awetawatuock.       |                               |

*Obs.* Single fornication they count no sin, but after Mariage (which they solemnize by consent of Parents and publique approbation publicely) then they count it hainous for either of them to be false.

|                        |   |
|------------------------|---|
| Mamucûtu.              | <i>An adulterer.</i>                            |
| Nummam mógwun-<br>ewò. | <i>He hath wronged<br/>my bed.</i>              |
| Pallè nóchisquaûaw.    | <i>He or She hath com-<br/>mitted adultery.</i> |

*Obs.* In this case the wronged party may put away or keepe the party offending: commonly, if the Woman be false, the offended Husband will be solemnely revenged upon the

the offendor, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death revenged.

Nquittócaw.

| *He hath one Wife.*

Neefócaw.

| *He hath two Wives.*

Sshócowaw.

| *He hath three.*

Yócowaw.

| *Four Wives, &c.*

Their Number is not stinted, yet the chief Nation in the Country, the Narrigansets (generally) have but one Wife.

Two causes they generally alledge for their many Wives.

First desire of Riches, because the Women bring in all the increase of the Field, &c. the Husband onely fisheth, hunteth, &c.

Scecondly, their long sequestering themselves from their wifes after conception, untill the child be weaned, which with some is long after a yeare old, generally they keep their children long at the breast:

Committamus.

| *Your Wife.*

Cowéewo.

Tahanawatu?ta shin-  
cominaugemus.

| *How much gave you for  
her?*

Napannetashom  
paugatah.

| *Five fathome of their  
Money.*

Qutta, énada sho-

| *Six, or seven, or eight.*



fück ta shompau- | Fat home.  
gatash

If some great mans Daughter *Piuckquom-  
paúgatash*, ten tathome.

*Obs.* Generally the Husband gives these payments for a Dowrie, (as it was in *Israel*) to the Father or Mother, or guardian of the Maide. To this purpose if the man be poore, his Friends and neighbours doe *pummenúmminteduguaash*, that is contribute Money toward the Dowrie.

Nummítamus.

My Wife.

Nullógana.

Loving.

Waumaúfu.

Proper.

Wunnêkesu.

Sober and chaste.

Maânfu.

Fruifull.

Muchickêhea.

Cutchashekeâmis?

How many children  
have you had?

Nquittékea.

I have had one.

Neesékea.

Two, &c.

*Obs.* They commonly abound with Children, and increase mightily; except the plague fall amongst them or other lesser sicknesses and then having no meânes of recovery, they perish wonderfully.

Katoû enéechaw.

She is falling into  
Travell.

Néechaw

|                            |  |  |
|----------------------------|--|--|
| Néechaw.                   |  | <i>She is in Travell.</i>                |
| Paugcôtche nechaü-<br>waw. |  | <i>She is already deli-<br/>vered.</i>   |
| Kitummâyi-mes-né-<br>chaw. |  | <i>She was just now deli-<br/>vered.</i> |

*Obs.* It hath pleased God in wonderfull manner to moderate that curse of the sorrowes of Child-bearing to these poore Indian Women : So that ordinarily they have a wonderfull more speedy and easie Travell, and delivery then the Women of *Europe* : not that I thinke God is more gracious to them above other Women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their sorrowes the easier.

Secondly from their extraordinary great labour (even above the labour of men) as in the Field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfish from the Sea, in beating all their corne in Morters : &c. Most of them count it a shame for a Woman in Travell to make complaint, and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the House, and delivered and merry againe : and within two

dayes abroad, and after foure or five dayes at worke, &c.

Noofáwwaw.

*A Nurse.*

Noónfu Nonánnis.

*A sucking Child:*

Wunnunògan.

*A Breast.*

Wunnunnogánash.

*Breasts.*

Munnúnnug.

*Milke.*

Aumáünemun.

*To take from the breast,  
or Weane.*

*Obs.* They put away (as in Israell) frequently for other occasions beside Adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam.

*I will put her away.*

Npakénaqun.

*I am put away.*

Aquiepakétash.

*Do not put away.*

Aquiepokesháttous

*Do not break the knot  
of Marriage.*

Awetawátuonck.

*Twins.*

Tackquiūwock.

*Orphans.*

Towiūūwock.

*I am an Orphane.*

Ntouwíū.

*A Guardian.*

Wáuchaūnat.

*Guardians.*

Wauchaūamachick.

*My charge or Pupill, or  
Ward.*

Nullóquaso.

*Looke well to him &c.*

Peewaūqun.

*Generall*

Generall Observations of their  
Mariage.

God hath planted in the Hearts of the  
Wildest of the sonnes of Men, an High  
and Honourable esteeme of the Mariage bed,  
insomuch that they uniuersally submit unto  
it, and hold the Violation of that Bed, Abo-  
minable, and accordingly reape the Fruit  
thereof in the abundant increase of posterity.

More Particular.

When Indians heare that some there are,  
(That Men the Papists call)  
Forbidding Mariage Bed and yet,  
To thousand Whoredomes fall:

They aske if such doe goe in Cloaths,  
And whether God they know?  
And when they heare they're richly clad,  
know God, yet practice so.

No sure they're Beasts not men (say they,)  
Mens shame and foule disgrace,  
Or men have mixt with Beasts and so,  
brought forth that monstrous Race:



## CHAP. XXVI.

## Concerning their Coyne.

**T**He *Indians* are ignorant of *Europes* Coyne; yet they have given a name to ours, and call it *Monēash* from the *English* Money.

Their owne is of two sorts; one white, which they make of the stem or stocke of the *Periwinkle*, which they call *Meteaûhock*, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the *English* for a penny.

The second is black, incling to blew, which is made of the shell of a fish, which some *English* call *Hens*, *Poquaûhock*, and of this sort three make an *English* penny.

They that live upon the Sea side generally make of it, and as many make as will.

The *Indians* bring downe all their sorts of Furs, which they take in the Countrey, both to the *Indians* and to the *English* for this *Indian* Money: this Money the *English*, *French* and *Dutch*, trade to the *Indians*, six hundred miles in severall parts (North and South from New-  
England

England) for their Fures and whatſoever they  
ſtand in need of from them : as Corne, Ve-  
niſon, &c.

Nquittómpſcat. 1 peny.

Neefaúmfcat. 2 pence.

Shwaúmfcat. 3 pence.

Yowómfcat. 4 pence.

Napannetaſhaúmfcat. 5 pence.

Quttataſhaúmfcat, or, 6 pence.

quttáuatú.

Enadataſhaúmfcat. 7 pence.

Shwoaſuck taſhaúmf- 8 pence.

cat.

Paskugittaſhaúmfcat. 9 pence.

Piuckquaúmfcat. 10 pence.

Piuckquaúmfcat nab 11 pence.

naquí.

Piuckquaúmfcat nab 12 pence.

nèes, &c.

Obſ. This they call *Neèn*, which is two of  
their *Quttáuatues*, or fix pence.

Piuckquaúmfcat nab

naſhoaſuck, which 18<sup>d</sup>. 3 quttáuatues.

they call *Shwin*.

Neefneechekaúmfcat. 2<sup>s</sup>. 4 quttáuatues.

nab yoh, or, yowin.

Shwinchekaúmfcat, or 2<sup>s</sup>. 6<sup>d</sup>. 5 quttáuatues.

napannetaſhin.

Shwin.

|   |   |
|---|---|
| Shwinchekaúmſcat  | 2 <sup>s</sup> . 6 <sup>d</sup> . 6 quttáuatues.      |
| Yow innchekaúmſcat<br>nab neèſe.                                    | 3 <sup>s</sup> . 6 <sup>d</sup> . 7 quttáuatues.      |
| Yowinncheckaúmſ-<br>cat nabnaſhòafuck.                              | 4 <sup>s</sup> . 8 quttáuatues.                       |
| Napannetaſhwin-<br>checkaúmſcat nab<br>yòh.                         | 4 <sup>s</sup> . 6 <sup>d</sup> . 9 quttáuatues.      |
| Quttataſhincheck<br>aumſcat, or, more com-<br>monly uſed Piúckquat. | 5 <sup>s</sup> . 10 quttáuatues, or<br>10 fix pences. |

*Obſ.* This *Piúckquat* being fixtie pence, they call *Nquittómpeg*, or *nquitniſhcāuſu*, that is one fathom, 5 ſhillings.

This one fathom of this their ſtringed money, now worth of the Engliſh but five ſhillings (ſometimes more) ſome few yeeres ſince was worth nine, and ſometimes ten ſhillings *per* Fathome: the fall is occaſioned by the fall of Beaver in *England*: the Natives are very impatient; when for Engliſh commodities they pay ſo much more of their money, and not underſtanding the cauſe of it; and many ſay the Engliſh cheat and deceive them though I have laboured to make them underſtand the reaſon of it.

Neeſaump

|                    |                         |
|--------------------|-------------------------|
| eesaumpaugatuck.   | 10 shil. 2 Fathom.      |
| waumpaugatuck.     | 15 shil. 3 Fathom.      |
| owompaugatuck.     | 20 shil. 4 Fathom.      |
| &c.                |                         |
| uckquampaugatuck   | 50 shil. 10 Fathome.    |
| or, Nquit paúick.  |                         |
| eespausuckquom-    | 5 lib' 20 Fathome.      |
| paugatuck.         |                         |
| wepaúfück.         | 30 Fathome.             |
| owe paúfück, &c.   |                         |
| quittemittannau-   | 40 Fathome, or, 10.     |
| panompaugatuck.    | pounds.                 |
| eesemittannug, &c. |                         |
| ashincheckompáu-   | <i>How many</i> Fathom? |
| atuck?             |                         |

*Obs.* Their white they call *Wompam* (which signifies white): their black *Suckáuhock* (*Súcké* signifying blacke.)

Both amongst themselves; as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

|                    |                          |
|--------------------|--------------------------|
| epe kuttawawom-    | <i>Change my money.</i>  |
| patimmin.          |                          |
| ckáuhock, nausaké- | <i>The blacke money.</i> |
| achick.            |                          |

Wawômpegs,



|   |  |
|---|--|
| Wauômpeg, or Wau-<br>ompéſichick-méſim        | Give me white.                         |
| Aſlawompatittea.                              | Come, let us change.                   |
| Anâwſuck.                                     | Shells.                                |
| Mereâuhock.                                   | The Periwinkle.                        |
| Suckauanaûſuck.                               | The blacke ſhells.                     |
| Suckauaskéesaquash.                           | The blacke eyes, or                    |
| that part of the ſhel-fiſh called Poquanûhock | Hens) broken out neere the eyes, of vv |
| they make the blacke.                         |  |
| Puckwhéganaſh &                               | Awle blades.                           |
| Múckſuck.                                     |  |
| Papuckakiuaſh.                                | Brittle, or breaking.                  |
| Which they deſire to be hardened to a bri     | temper.                                |

*Obſ* Before ever they had *Awle blades* from *Europe*, they made ſhift to bore this their ſh money with ſtone, and ſo fell their trees with ſtone ſet in a wooden ſtaff, and uſed wood *howes*: which ſome old & poore women (full to leave the old tradition) uſe to this day.

|                         |                       |
|-------------------------|-----------------------|
| Natouwómpitea.          | A Coyner or Miner.    |
| Nnanatouwómpi-<br>teem. | I cannot coyne.       |
| Natouwómpitees.         | Make money or Coyne.  |
| Puckhummin.             | To bore through.      |
| Puckwhégonnaûtick.      | The Awle blade ſtick. |

Tutt

Tutteputch anâwfin. | *To smooth them, which*  
 they doe on stones.

Ufsuck-anash.

*Stone, Stones.*

auompsk.

*A Whetstone.*

lickâutick.

*A kinde of wooden Pin-  
 cers or Vice.*

nomphômmin.

*To thread or string.*

conaquunnaûog.

*Thread the Beads.*

nomphômmin.

*Thread, or string these.*

nomphófachick.

*String ones.*

awhoog & Sawhófa-

*Loose Beads.*

chick.

laumpacouin.

*To hang about the necke.*

*Obs.* They hang these strings of money a-  
 bout their necks and wrists; as also upon up-  
 on the necks and wrists of their wives and  
 children.

lâchequoce.

| *A Girdle:* Which

they make curiously of one two, three, foure,  
 and five inches thicknesse and more, of this  
 money which (sometimes to the value of ten  
 pounds and more) they weare about their  
 middle and as a scarfe about their shoulders  
 and breasts.

Yea the Princes make rich Caps and Ap-  
 ons (or small breeches) of these Beads thus  
 curiously strung into many formes and fi-  
 gures: their blacke and white finely mixt to-  
 gether.

Observa-

## Observations generall of their Coyne.

The Sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver yea, to the botome of the Sea, for shells and fishes, to make up a Treasure, which can never truly enrich nor satisfie.

## More particular :

I The Indians prize not English gold,  
Nor English Indians shell:  
Each in his place will passe for ought,  
What ere men buy or sell.

English and Indians all passe hence,  
To an eternall place,  
Where shells nor finest gold's worth ought,  
Where nought's worth ought but Grace.

This Coyne the Indians know not of,  
Who knowes how soone they may?  
The English knowing, prize it not,  
But sling't like drosse away.

CHAP. XXV.

Of buying and selling.

|                   |                         |
|-------------------|-------------------------|
| Naqushaug, or     | Traders.                |
| Anaqushanchick    |                         |
| Naqushento.       | Let us trade.           |
| ttasha?           | Have you this or that?  |
| wachaunum?        |                         |
| taha.             | I have.                 |
| wachaunum.        |                         |
| uénowhick.        | I want this, &c.        |
| wékinéarn.        | I like this.            |
| nmachinámmin.     | I doe not like.         |
| tunetash nque-    | I want many things.     |
| nowhick.          |                         |
| ttattaúamishi.    | I will buy this of you. |
| mmouanaquish.     | I come to buy.          |
| ouanaqushaug,     | Chapmen.                |
| ouanaqushanchick. |                         |

bs. Amongst themselves they trade their  
rne, skins, Coates, Venison, Fish, &c. and  
ometimes come ten or twenty in a Compa-  
to trade amongst the English.

They have some who follow onely making  
Bowes, some Arrowes, some Dishes, and  
(the



(The Women make all their earthen Vessells  
Some follow fishing some hunting: most on  
the Sea-side make Money, and store up shells  
in Summer against Winter whereof to make  
their money.

|                    |                            |
|--------------------|----------------------------|
| Nummautanaqush.    | <i>I have bought.</i>      |
| Cummanóhamin?      | <i>Have you bought?</i>    |
| Cummanohamoush.    | <i>I will buy of you.</i>  |
| Nummautanóhamin.   | <i>I have bought.</i>      |
| Kunnauntatáuamish. | <i>I come to buy this.</i> |
| Comaunekunnúo?     | <i>Have you any Cloth?</i> |
| Koppócki.          | <i>Thick cloth.</i>        |
| Wassáppi.          | <i>Thin.</i>               |
| Súckinuit.         | <i>Black, or blackish.</i> |
| Mishquinuit.       | <i>Red Cloth.</i>          |
| Wómpinuit.         | <i>White Cloath.</i>       |

*Obs.* They all generally prize a Mantle of  
*English* or *Dutch* Cloth before their owne  
wearing of Skins and Furres, because they are  
warmer enough and Lighter.

Wompequáyí. | *Cloth inclining to white.*

Which they like not, but desire to have a  
sad colour without any whitish haire, suit-  
ing with their owne naturall Temper, which  
inclines to sadnesse.

|             |                              |
|-------------|------------------------------|
| Etouwawayí. | <i>Wollie on both sides.</i> |
| Mucküeki.   | <i>Bare without Wool.</i>    |

Cheche-

|  |                                     |
|--|-------------------------------------|
| Chechéke maútsha.  | Long lasting.                       |
| Qúnnascat.   | Of a great breadth.                 |
| Tióckquiscat.  | Of little breadth.                  |
| Wúsh.  | The Edge or list.                   |
| Aumpácunnish.  | Open it.                            |
| Tuttepácunnish.  | Fold it up.                         |
| Mat Weshegganúnno.   | There is no wool on it.             |
| Tanógganish.   | Shake it.                           |
| Wúskinuit.   | New Cloth.                          |
| Tanócki.tanócksha.   | It is torne or rent.                |
| Eatawús.   | It is Old.                          |
| Quttaúnnish.   | Feele it.                           |
| Audtà  | A paire of small breeches or Apron. |
| Cuppáimish I will pay you, which is a word newly made from the English word pay. |                                     |
| Tahenaúatu?  | What price?                         |
| Cummóck cummé-insh.  | I will pay you Beaver.              |
| Teaúguock Cum-néinsh.  | I will give you Money.              |
| Vauwunnégachick.   | Very good.                          |

Obs. They have great difference of their Coyne, as the English have: some that will not passe without Allowance, and some again made of a Counterfeit shell, and their very  
M blacke

black counterfeited by a Stone and other Materialls: yet I never knew any of them much deceived, for their danger of being deceived (in these things of Earth) makes them cautious.

Cosaúmawem.

*You aske too much.*

Kuttiackqussaûwaw.

*You are very hard.*

Aquie iackqussaûme.

*Be not so hard.*

Aquie Wussaûmowash.

*Do not aske so much.*

Tashin Comméfin?

*How much shall I give you?*

Kutteaûg Comméinsh.

*I will give you your Money.*

Nkeke Comméinsh.

*I will give you an Otter.*

Coanombûquisse

*You have deceived me.*

Kuttasslokakómme.

*Obs.* Who ever deale or trade with them had need of Wisedome, Patience, and Faithfulness in dealing: for they frequently say *Cuppânanem*, you lye, *Cuttasslokakómme*, you deceive me.

Misquésû Kunúkkeke

*Your Otter is reddish.*

Yò aûwusse Wunnêgin.

*This is better.*

Yo chippaûatu.

*This is of another price.*

Augausaûatu.

*It is Cheap.*

Muchickaûatu.

*It is deare.*

Wuttua

|                                |                    |
|--------------------------------|--------------------|
| Vuttunnañatu.                  | It is worth it.    |
| Vunishañto.                    | Let us agree.      |
| Aquie neesquttónck<br>qulsish. | Doe not make adoe. |
| Vuchè nquittompf-<br>cat.      | About a penny.     |

They are are marvailous subtle in their bargaines to save a penny : And very suspicious that *English* men labour to deceive them : Therefore they will beate all markets and try all places, and runne twenty thirty, ea, forty mile, and more, and lodge in the Woods, to save six pence.

|  |                                   |
|--|-----------------------------------|
| ummámmenash<br>nitteaiguash ?<br>onánum. | Will you have my Money ?          |
| oonshem.                                 | I cannot.                         |
| awhitch nonanum<br>éan ?                 | Why can you not ?                 |
| achage nkòckie.                          | I get nothing.                    |
| ashaumskuffayi<br>commêsiu ?             | How many spans will you give me ? |
| eesaumsquffayi.                          | Two spans.                        |
| awaumscuffayi.                           | Three spans.                      |
| owompscuffayi.                           | Four spans.                       |
| apannetaashaumf-<br>cuffayi.             | Five spans.                       |
| attatashaumikus<br>Sáyi.                 | Six spans.                        |



Endataſhaumſcuſſâyi. | *Seven ſpans.*

Enadataſhaumſkut-  
tonâyi. | *Seven ſpans.*

Cowénaweke. | *You are a rich man.*

*Obſ.* They will often confeſſe for their own ends, that the Engliſh are richer and wiſer, and valianter then themſelves; yet it is for their owne ends, and therefore they adde *Nanoû* give me this or that, a diſeaſe which they are generally infected with: ſome more ingenious, ſcorne it; but I have often ſeene an *Indian* with great quantities of money about him beg a Knife of an Engliſh man, who happily hath had never a peny of money.

Akêtaſh-tamôke. | *Tell my money.*

Nowânnakeſe. | *I have miſ-told.*

Coſaûmakeſe. | *You have told too much.*

Cunnoónakeſe. | *You have told too little.*

Shoo kekíneafſ. | *Lo-ke here.*

Wunêtu nitteaûg. | *My money is very good.*

Mamattiffuôg kut-  
teaûquock. | *Your Beads are naught.*

Taſhin meſh com-  
maûg? | *How much have you*

Chichêgin. | *given?*

Anaskunck. | *A Hatchet.*

Maumichémanege. | *A Howe.*

Cuttatuppaûnamum. | *A Needle.*

Take a meaſure.

Tatup

'atuppauntúhom-  
min.

*To weigh with scales.*

'atuppauntúock.

*They are aweighing.*

letátup.

*It is all one.*

'aukakíneamuck.

'ebenochichauquá-  
nick.

} *A Looking Glasse.*

*Obs.* It may be wondred what they do with  
lasses, having no beautie but a swarfish co-  
ur, and no dressing but nakednesse ; but  
ride appeares in any colour, and the meanest  
resse : and besides generally the women paint  
their faces with all sorts of colours.

'ummanohamó-  
gunna.

*They will buy it of you.*

'uppittakúnnemous.

*Take your cloth againe.*

'uppittakunnamí.

*Will you serve me so ?*

'olaumpeekúnne-  
mun.

*You have tore me off too  
little cloth.*

'ummachetannakún  
namous.

*I have turn it off for you.*

'awhitch cuppitta-  
kunamiéan ?

*Why doe you turne it up-  
on my hand ?*

'utchichéginash.

*Your Hatchets will be  
soone broken.*

'kaukinne pokéshaas.

*Soone gapt.*

'eáno wáskishaas.

*A Smith.*

'atouashóckquittea.

*I would buy land of you.*

'uttattaú amish aúke

M 2

Tou

|                                  |   |
|----------------------------------|---|
| Tou núckquaque?                  | <i>How much?</i>                          |
| Wuchè wuttotânick<br>Plantation. | <i>For a Towne, or,</i>                   |
| Nisêkineam.                      | <i>I have no mind to seeke.</i>           |
| Indiânsuck sekineâm-<br>wock.    | <i>The Indians are not wil-<br/>ling.</i> |
| Noonapûock naûgum                | <i>They want roome them-<br/>selves.</i>  |
| Cowetompâtimmin.                 | <i>We are friends.</i>                    |
| Cummaugakéamish.                 | <i>I will give you land.</i>              |
| Aquie chenawaûfish.              | <i>Be not churlish.</i>                   |

### Generall Observation of Trade.

O the infinite wisdom of the most holy wise God, who hath so advanced *Europe* above *America*, that there is not a sorry *Howe*, *Hatchet*, *Knife*, nor a rag of cloth in all *America*, but what comes over the dreadfull *Atlantick* Ocean from *Europe*: and yet that *Europe* be not proud, nor *America* discouraged. What treasures are hid in some parts of *America*, and in our *New English* parts, how have foule hands (in smoakie houses) the first handling of those Fures which are after worne upon the hands of *Queens* and heads of *Princes*?

More

More particular :

- 1 Oft have I heard these Indians say,  
These English will deceive us.  
Of all that's ours, our lands and lives.  
In th' end they will bereave us.
- 2 So say they, whatsoever they buy,  
(Though small) which shewes they're skie  
Of strangers, fearefull to be catcht  
By fraud, deceit, or lie.
- 3 Indians and English feare deceits,  
Yet willing both to be  
Deceiv'd and couzen'd of precious soule,  
Of heaven, Eternitie.

CHAP. XXVI.

Of Debts and Trusting.

NOónat.  
Noonamautuck-  
quáwhe.  
Kunnoonamaúttuck  
quaush.

I have not money enough  
Trust me.

I will owe it you.

M 4

They



*Obs.* They are very desirous to come into debt, but then he that trusts them, must sustaine a twofold losse:

First, of his Commoditie.

Secondly, of his custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahé  
ginash.

*Debts.*

Nosaumautackquá-  
whe.

*I am much in debt.*

Pitch nipputowin.

*I will bring it you.*

Chenock naquómbeg  
cuppauútiin nitteati-  
guash.

*When*

*Will you bring mee my  
money?*

Kunnaúmpatous,  
Kukkeéskwhush.

*I will pay you.*

Keéskwhim teaug  
mésin.

*Pay me my money.*

Tawhitch peyáuyean

*Why doe you come?*

Nnádgecom.

*I come for debts.*

Machetu.

*A poore man.*

Num-

|   |   |
|---|---|
| Nummâcheke.   | <i>I am a poore man.</i>                              |
| Mesh nummaûch-nem.  | <i>I have been sicke.</i>                             |
| Jowemacatînash nit-teaûquash.   | <i>I was faine to spend my money in my sicknesse.</i> |
| <i>Obs.</i> This is a common, and as (they think) most satisfying answer, that they have been sick: for in those times they give largely to the Priests, who then sometimes heales them by conjurations; and also they keepe open house for all to come to helpe to pray with them, unto whom also they give money. |   |
| Mat noteaûgo.   | <i>I have no money.</i>                               |
| Kek'neash nippê-tunk.   | <i>Looke here in my bag.</i>                          |
| Nummâche maûga-nash.  | <i>I have already paid.</i>                           |
| Mat coanaumwaû-mis.   | <i>You have not kept your word.</i>                   |
| Kunnampatôwin keénôwwin.  | <i>You must pay it.</i>                               |
| Machêge wuttama-ûntam.  | <i>He minds it not.</i>                               |
| Machêge wuttamma-untammôock.  | <i>They take no care about paying.</i>                |
| Michême notamma-ûntam.  | <i>I doe alwayes mind it.</i>                         |

Mat nickowemen  
naukocks.

| *I cannot ſleep in the night  
for it.*

*Generall Obſervations of their debts.*

It is an univerſall Diſeaſe of folly in men to deſire to enter into not onely neceſſary, but unneceſſary and tormenting debts. contrary to the command of the only wiſe God: Owe no thing to any man, but that you love each other.

More particular:

*I have heard ingenuous Indians ſay,  
In debts, they could not ſleepe.  
How far worſe are ſuch Engliſh then,  
who love in debts to keepe?*

*If debts of pounds cauſe reſtleſſe nights  
In trade with man and man,  
How hard's that heart that millions owes  
To God, and yet ſleepe can?*

*Debts paid, ſleep's ſweet, ſins paid, death's ſweet,  
Death's night then's turn'd to light;  
who dies in ſinnes unpaid, that ſoule  
His light's eternall night.*

CHAP. XXVII.

*Of their Hunting, &c.*

WE shall not name over the severall sorts of Beasts which we named in the Chapter of Beasts.

The Natives hunt two wayes:

First, when they pursue their game (especially Deere, which is the generall and wonderfull plenteous hunting in the Countrey :) they pursue in twentie, fortie, fiftie yeares, two or three hundred in a company, (as I have seene) when they drive the woods before them.

Secondly, They hunt by Traps of severall sorts, to which purpose, after they have observed in Spring-time and Summer the haunt of the Deere, then about Harvest, they goe ten or twentie together, and sometimes more, and withall (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where hee sets thirty, forty, or fiftie Traps



Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walks his round to view his Traps.

Ntauchaûmen.

*I goe to hunt.*

Ncáttiteam weeyoùs.

*I long for Venison.*

Auchaûtuck.

*Let us hunt.*

Nowetauchaûmen.

*I will hunt with you.*

Anûmwock.

*Dogs.*

Kemehétteas.

*Creepe.*

Pitch nkemehétteem

*I will creepe.*

Pumm pûmmoke.

*Shoote.*

Uppetetoûa.

*A man shot accidentally.*

Ntaumpauchaûmen.

*I come from hunting.*

Cutchashineânnâ?

*How many have you kild*

Nneefnneânnâ.

*I have kild two.*

Shwinneânnâ.

*Three.*

Nyowinneânnâ.

*Foure.*

Npiuckwinneânnâ.

*Ten, &c.*

Nneefneechecttashin-  
neânnâ.

*Twentie.*

Nummouashâwmen.

*I goe to set Traps.*

Apè hana.

*Trap, Traps.*

Ashâppock.

*Hempe.*

Masaûnock.

*Flaxe.*

Wuskapéhana.

*New Traps.*

Eataûbana.

*Old Traps.*

*Obs.* They are very tender of their Traps where they lie, and what comes at them; for they

they say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

Npunnowwáumen. | *I must goe to my Traps.*

Nummishkommin. | *I have found a Deere;*

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him : sometimes the Wolfe having glutted himselfe with the one halfe, leaves the other for his next bait ; but the glad *Indian* finding of it, prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere (which are there in a right Embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying :

*Imbelles Damæ quid nisi præda sumus ?*

To harmlesse *Roes* and *Does*,  
Both wilde and tame are foes.)

I remember how a poore Deere was long hunted and chased by a Wolfe, at last (as their manner is) after the chase of ten, it may be more miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it.  
kill'd

kill'd: In the act of devouring his prey, two *English* Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as they both surfeted and dyed that night.

The Wolfe is an Embleme of a fierce blood-sucking periecutor.

The Swine of a covetous rooting worldling, both make a prey of the Lord Jesus in his poore servants.

Ncunnmóotamúck:     | *The Wolfe hath rob'd*  
qun natóqus.             | *me.*

*Obs.* When a Deere is caught by the leg in the Trap, sometimes there it lies a day together before the Indian comè, and so lies a pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who feaseth upon the Deere and robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, hee makes a second greedie Meale, and leaves him nothing but the bones, and the torne Deerskins, especially if he call some of his greedy Companions, to his bloody banquet.

Upon this the *Indian* makes a falling trap called *Sunnúckbig*, (with a great weight of stones) and so sometimes knocks the Wolfe  
on

in the head, with a gainefull Revenge, especially if it bee a blacke Wolfe, whose Skins they greatly prize.

anówwuflu.

auwunnockôo.

ee kan.

lachelmócut.

nit.

oquefu

oskátuck &

Missêfu.

uttiomp.

aucottaiwat.

awúnnes.

unnêke.

unân.

loósqin.

o asipaigon

ónatch, or,

átuck ntíyu.

ishánneke ntíyu.

ukunnawaw ntío.

ussêke.

ome-ichâsh.

pêke-quock.

uskân,

ussúckqun

*It is leane.*

*It is fat.*

*It is sweet.*

*It smells ill.*

*It is putrified.*

*Half a Deere.*

*A whole Deere.*

*A Buck.*

*A young Buck.*

*A Doe.*

*A Fawne.*

*Thus thick off fat.*

*I hunt Venison.*

*I hunt a Squirrill.*

*I hunt a Beare, &c.*

*The hinder part of the Deere.*

*Thigh: Thighes.*

*Shoulder, shoulders:*

*A bone.*

*A taile.*

Awem.



|                |                     |
|----------------|---------------------|
| Awemanittin.   | Their Rutting time. |
| Paushinūmin.   | To divide.          |
| Paushinummaua- | Let us divide.      |
| tittea.        |                     |

This they doe when a Controversie falls out, whose the Deere should bee.

*Caúskashuck,* | *The Deere skin.*

Obs. *Púmpom*: a tribute Skin when a Deere (hunted by the Indians, or Wolves) is kild in the water. This skin is carried to the *Sachim* or Prince, within whose territory the Deere was slaine.

*Ntaumpowwusha-* | *I come from hunting.*  
*men.*

### Generall Observation of their hunting.

There is a blessing upon endeavour even to the wildest *Indians*; the sluggard roasts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious, *Prov. 25.*

### More particular :

*Great pains in hunting th' Indians wild,  
And eke the English tame;  
Both take, in woods and forrests thicke,  
To get their precious game.*

*Pleasure*

pleasure and Profit, Honour false,  
(The world's great Trinitie)  
drive all men through all wayes, all, times,  
All weathers, wet and drie.

pleasure and Profits Honour, sweet,  
Eternall, sure and true,  
hid up in God, with equall paines;  
who seekes, who doth pursue?

CHAP. XXVIII.

Of their Gaming, &c.

Their Games, (like the *English*) are of two  
sorts; private and publike:  
Private, and sometimes publike; A Game  
unto the *English* Cards; yet, in stead of  
cards they play with strong *Rasbes*.  
Secondly, they have a kinde of Dice which  
are Plumb stones painted, which they cast in  
a Tray, with a mighty noyse and sweating:  
their publike Games are solemnized with  
the meeting of hundreds; sometimes thou-  
sands, and consist of many vanities, none of  
which I durst ever be present at, that I might

N

not

not countenance and partake of their folly  
after I once saw the evill of them.

Ahānu.

*Hee laughs.*

Tawhitchahānean.

*Why doe you laugh?*

Ahānuock.

*They are merry.*

Nippauochāumen.

*We are dancing.*

Pauochaūog.

*They are playing or dancing.*

Pauochaūtowwin.

*A Bable to play with.*

Akéfuog.

*They are at Cards, or telling of Rushes.*

Pisinnéganash.

*Their playing Rushes.*

Ntakésemin.

*I am atelling or counting.*

ing; for their play is a kind of Arithmatick.

*Obs.* The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our *English* Gamesters so farre also acknowledge God) therefore I have seene them keepe as a precious stone a piece of Thunderbolt, which is like unto a Chrystall, which they dig out of the ground under some tree, Thunder-smitten and from this stone they have an opinon of successe, and I have not heard any of these prove losers, which I conceive may be *Satan* policie, and Gods holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that send or shoots it.

Ntaquid

|                   |  |
|-------------------|--|
| Ntaquie akésamen. | <i>I will leave play.</i>                        |
| Nchikolsimunnash. | <i>I will burne my Rushes.</i>                   |
| Wunnaugonhómmín   | <i>To play at dice in their Tray.</i>            |
| Asaúanash.        | <i>The painted Plumbstones which they throw.</i> |
| Puttuckquapúonck. | <i>A Playing Arbour.</i>                         |

*Obs.* This Arbour or Play house is made of long poles set in the earth, foure square, sixteen or twentie foot high, on which they hang great store of their stringed money have great stakings, towne against towne, and two chosen out of the rest by course to play the Game at this kinde of Dice in the midst of all their Abettors, with great shouting and solemnity: beside, they have great meetings of foot-ball playing, onely in Summer, towne against towne, upon some broad sandy shoare, free from stones, or upon some soft heathie plot because of their naked feet at which they have great stakings, but seldome quarrell.

|                          |                                |
|--------------------------|--------------------------------|
| Pasuckquakoho-<br>waúog. | <i>They meet to foot-ball.</i> |
|--------------------------|--------------------------------|

Cukkúmmote wèpe. | *Tou scale;* As I have often told them in their gainings, and in their great losings (when they have staked and lost their money, clothes, house, corne, and themselves, (if single persons) they will confesse it



being weary of their lives, and ready to make away themselves, like many an *English* man : an Embleme of the horreur of conscience, which all poore sinners walk in at last, when they see what wofull games they have played in their life, and now find themselves eternall Beggars.

*Neelagunnammun*, Another kinde of solemne publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports : But their chiefeft Idoll of all for sport and game, is (if their land be at peace) toward Harveft, when they set up a long house called *Quenne kamuck*, Which signifies *Long house*, sometimes an hundred, sometimes two hundred foot long upon a plaine neer the Court (which they call *Kittickewick*) where many thoulands, men and women meet, where he that goes in danceth in the sight of all the rest ; and is prepared with money, coats, small breeches, knives, or what hee is able to reach to, and gives these things away to the poore, who yet must particularly beg and say, *Comequetummons*, that is, *I beseech you* : which word (although there is not one common beggar amongst them) yet they will often use when their richest amongst them would faine obtain ought by gift.

Generall

*Generall Observations of their Sports.*

This life is a short minute, eternitie fol-  
 lowes. On the improvement or dis-improve-  
 ment of this short minute, depends a joyfull  
 or dreadfull eternity; yet (which I tremble  
 to thinke of) how cheape is this invaluable  
 Jewell, and how many vaine inventions and  
 foolish pastimes have the sonnes of men in all  
 parts of the world found out, to passe time &  
 coast over this short minute of life, untill like  
 some pleasant River they have past into *mare*  
*mortuum*, the dead sea of eternall lamentation.

More particular :

1 Our English Gamesters scorne to stake  
 Their clothes as Indians do,  
 Nor yet themselves, alas, yet both  
 Stake soules and lose them to.

2 O fearfull Games ! the divell stakes  
 But strawes and Toyes and Trash,  
 For what is All, compar'd with Christ.  
 But \*Dogs meat and Swines wash? \* Phil. 3. 8.  
 σελ 6222

3 Man stakes his Jewell-darling soule,  
 (His owne most wretched foe)

N 3

Ventures

Ventures, and loseth all in sport  
At one most dreadfull throw.

## CHAP. XXIX.

## Of their Warre, &amp;c.

**A** Quène.  
Nanoueshin, &  
Awêpu.

Peace.

A peaceable calme; for  
Awêpu signifies a  
calme.

Chépewess, &  
Mishittâshin.

A Northern storme of  
warre, as they witti-

ly speake, and which England now wofully  
feeles, untill the Lord Jesus chide the winds,  
and rebuke the raging seas.

Nummusquântum.

I am angry.

Tawhitch musquaw-  
naméan?

Why are you angry?

Aguie musquântash.

Cease from anger.

Chachépissu, nish-  
quétu.

Fierce.

Tawhitch chachepi-  
séttit nishquétet-  
tit?

} Why are they fierce?

Cummus-

Of their Warre, &c.

155

Cummuſquáuna-  
muck.

*He is angry with you.*

Matwaûog.

*Souldiers.*

Matwaûonck.

*A Battle.*

Cnummuſqnaûnamish

*I am angry with you.*

Cummuſquawname?

*Are you angry with me?*

Miskifaûwaw.

*A quarrelsome fellow.*

Tawhitch niſkqué-  
kean?

*Why are you ſo fierce?*

Ntatakcommuck qun  
ewò.

*He ſtrucke mee.*

Nummokókunitich

*I am robbed.*

Ncheckéqunnitch.

Mecaûtea.

*A fighter.*

Mecaûntítea.

*Let us fight.*

Mecaûnteafs.

*Fight with him.*

Wepè cummécautch.

*You are a quarreller.*

Jûhettítea.

*Let us fight.*

Jûhetteke.

*Fight, Which is the*

word of incouragement which they uſe when  
they animate each other in warre; for they  
uſe their tongues in ſtead of drummes and  
trumpets.

Awaûn necáwni aum  
píaſha?

*Who drew the firſt bow,  
or ſhot the firſt ſhot?*

Nippakétatunck.

*He ſhot firſt at me.*

Nummeſhannántam

*I ſcorne, or take it indig-  
nation.*

Nummayaôntam.

*Obſ. This*

N 4



*Obs.* This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwhâutowaw  
ânôwat.

*There is an Alarm.*

Wopwawnónckquat.

*An hubbub.*

Amaûmuwaw pâûd-  
sha.

*A Messenger is come.*

Keénomp }  
Múckquomp } pâûog.

*Captaines, or Valiant  
men.*

Negonshâchick.

*Leaders.*

Kuttówonck.

*A Trumpet.*

Popowuttâhig.

*A Drumme.*

*Obs.* Not that they have such of their owne making; yet such they have from the French: and I have knowne a good Drumme made amongst them in imitation of the English.

Quaquawtatattêaug

*They traine.*

Machíppog.

*A Quiver.*

Caûquat -tash.

*Arrow, Arrows.*

Onúttug.

*An halfe Moone in war.*

Péskcunck.

*A Gunne.*

Saûpuck.

*Powder.*

Mátit.

*Vnloden.*

Méchimu.

*Loden.*

Mechi-

|   |                      |
|---|----------------------|
| Mechimúash.   | Lode it.             |
| Shóttash.   | Shot; A made word    |
| from us, though their Gunnes they have                |                      |
| from the <i>French</i> , and often sell many a score  |                      |
| to the <i>English</i> , when they are a little out of |                      |
| frame or Kelter.                                      |                      |
| Pummenúmmin   | To contribute to the |
| teáuquash.  | warres.              |
| Askwhitteas.  | Keep watch.          |
| Askwhitteáchick.                                      | The Guard.           |
| Askwhitteáig.   | Is is the Guard.     |

*Obs.* I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twentie, or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in *Europe*; and when we travelled through a place where ambushes were suspected to lie, a speciall Guard, like unto a Life-guard, compassed (some neerer, some farther of) the King and Queen, my selfe and some *English* with me.

They are very copious and patheticall in O-rations to the people, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Wesállu.

|                            |                              |
|----------------------------|------------------------------|
| Wesâssu                    | <i>Afraid.</i>               |
| Cowêlâss.                  | <i>Are you afraid?</i>       |
| Tawhitch wesâse-<br>an?    | <i>Why feare you?</i>        |
| Manowêlâss.                | <i>I feare none.</i>         |
| Kukkushickquock.           | <i>They feare you.</i>       |
| Nosemitteûnckquock         | <i>They fly from us.</i>     |
| Onamarta cowaûta           | <i>Let us pursue.</i>        |
| Nûckgusha.                 | <i>I feare him.</i>          |
| Wussêmo-wock.              | <i>He flies, they flye.</i>  |
| Npauchippowem              | <i>I flie for succour.</i>   |
| Keesaûname.                | <i>Save me.</i>              |
| Npûmmuck.                  | <i>I am shot.</i>            |
| Chenawaûsu.                | <i>Churlish.</i>             |
| Waumaûsu.                  | <i>Loving.</i>               |
| Tawhitch chenawaû<br>sean? | <i>Why are you churlish?</i> |
| Aumânsk.                   | <i>A Fort.</i>               |
| Waukaunòsint.              |                              |
| Cupshitteâûg.              | <i>They lie in the way.</i>  |
| Aumianskitteâûg.           | <i>They fortifie.</i>        |
| Kekaûmwaw.                 | <i>A scorner or mocker.</i>  |
| Nkekaûmuck ewò.            | <i>He scornes me.</i>        |
| Aqûie kekaûmowash.         | <i>Doe not scorne.</i>       |

*Obs.* This mocking ( between their great ones ) is a great kindling of Warres amongst them : yet I have known some of their chiefest say , what should I hazard the lives of my precious

precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a Dog?

Sekineam.

*I have no mind to it.*

Nissékineug

*He likes not me.*

Nummánneug.

*He hates me.*

Sekinneauhettûock.

*They hate each other.*

Maninnewauhet-  
thock.

Nowetompátimmin

*We are Friends.*

Wetompâchick.

*Friends.*

Nowepinnátimín.

*We joyne together.*

Nowepinnâchick.

*My Companions in War,  
or Associates.*

Nowechusettimmin.

*We are Confederates.*

Néchuse ewò

*This is my Associate.*

Wechusittûock.

*They joyne together.*

Nwéche kokkêwem.

*I will be maa with him.*

Chickaûta wêtu.

*An house fired.*

Once lodging in an Indian house full of people, the whole Company (Women especially) cryed out in apprehension that the Enemy had fired the House, being about midnight: The house was fired but not by an Enemy: the men ran up on the house top, and with their naked hands beat out the Fire: One scorcht his leg, and suddenly after they came



came into the house againe, undauntedly cut  
his leg with a knife to let out the burnt blood.

Yo á nawhone

*There I am wounded.*

Missinnege

*A Captaine.*

Nummissinnám

*This is my Captive.*

ewo.

Waskeiúhettim-  
mitch.

*At beginning of the  
fight.*

Nickqueintónck-  
quock

*They come against us.*

Nickqueintouôog.

*I will make Warre upon  
them.*

Nippauquanaôog.

*I will destroy them.*

Queintauatíttea.

*Let us goe against them.*

Kunnauntatáuhuck-  
gun.

*He comes to kill you.*

Paúquana.

*There is a slaughter.*

Peguttôog paúqua-  
nan.

*The Peguts are slaine.*

Awaun Wuttúnnene?

*Who have the Victory.*

Tashirtáwho?

*How many are slaine?*

Neeftáwho.

*Two are slaine?*

Piuckgunneanna.

*Ten are slaine.*

*Obs.* Their Warres are farre lesse bloody,  
and devouring then the cruell Warres of En-  
rope; and seldome twenty slaine in a pitch  
field: partly because when they fight in a  
wood every Tree is a Bucklar.

When they fight in a plaine, they fight  
with

with leaping and dancing, that seldome an Arrow hits, and when a man is wounded, unlesse he that shot followes upon the wounded, they soone retire and save the wounded: and yet having no Swords, nor Guns, all that are slaine are commonly slain with great Valour and Courage: for the Conquerour ventures into the thickest, and brings away the Head of his Enemy.

Niss-nissoke.

*Kill kill.*

Kunnish

*I will kill you.*

Kunnishickgun

*He will kill you.*

ewo.

Kunnishickquock.

*They will kill you.*

uckissuog.

*They are stout men.*

Nickummissuog

*They are Weake.*

Nickummauna-

*I shall easily vanquish.*

mauog.

*them.*

neene nuppamen.

*I am dying?*

owaunckamish.

*Quarter, quarter.*

unnanaumpasum-

*Mercy, Mercy.*

mish.

ekuttokaunta,

*Let us parley.*

quetuck.

*Let us cease Armes.*

unnishaunta.

*Let us agree.*

owammaunsh.

*I love you.*

unnetu nta.

*My heart is true.*

uppauntash.

*Consider what I say.*

Tuppaun

|                     |                        |
|---------------------|------------------------|
| Tuppaúntamoke.      | Doe you all consider.  |
| Cummequaúnum        | Remember your Wives    |
| cummittamusfus-     | and Children.          |
| suck ka cummucki-   |                        |
| aúg.                |                        |
| Eatch kèen anawáye- | Let all be as you say. |
| an.                 |                        |
| Cowawwunnaúwem.     | You speake truly.      |
| Cowauóntam.         | You are a wise man     |
| Wetompátitea.       | Let us make Friends.   |

*Generall Observations of their Warres.*

How dreadfull and yet how righteous is with the most righteous Judge of the whole World, that all the generations of Men being turn'd Enemies against, and fighting against Him who gives them breath and Being, and all things, (whom yet they cannot reach) should stab, kill, burne, murther and devoure each other?

*More Particular.*

*The Indians count of Men as Dogs,*

*I It is no Wonder then :*

*They teare out one anothers throats !*

*But now that English Men,*

## Of their Painting.

183

That boast themselves Gods Children, and  
 2 Members of Christ to be,)   
 That they should thus break out in flames.  
 Sure 'tis a Mystery!

Re v. } The second seal'd Mystery or red Horse,  
 2.6. } whose Rider hath power and will,  
 To take away Peace from Earthly Men,  
 They must Each other kill.

## CHAP. XXX.

### Of their paintings.

1. **T**hey paint their Garments, &c.
2. **T**he men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

|              |           |
|--------------|-----------|
| Wómpi        | White.    |
| Mówi- súcki. | Black.    |
| Msqúi.       | Red.      |
| Wefáñi       | Yellow.   |
| Askáski.     | Greene.   |
| Pesháñi.     | Blew, &c. |

Obs. Wunnám their red painting which they  
 most



most delight in, and is both the Barke of the Pine, as also a red Earth.

Mishquock. | Red Earth.

Métewis. | Black Earth.

From this *Metewis* is an Indian Towne a day and a halfe Journey, or lesse (West, from the *Massachusetts*) called *Metewemefick*.  
Wussuckhòsu. | A painted Coat.

Of this and *Wussuckwheke*, (the English Letters, which comes neereſt to their painting I spake before in the Chapter of their clothing.

Aunakêsu. | He is painted.

Aunakéuck. | They are painted.

Tawhitch auna  
kèan? | Why doe you paint your  
selfe?

Chéskhoſh. | Wipe off.

Cummachiteouwu-  
nash kuskeéfuckquash. | You ſpale your Face.

Mat pitch cowáhick | The God that made you  
Manit keefiteónckqus | will not know you.

### Generall Observations of their paintings.

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies (as it hath been to our shame and grieve we may remember it of some of our Fore-Fathers in this Nation.) How much then are we bound to our most holy Maker  
for

or so much knowledge of himselfe revealed  
in so much Civility and Piety ? and how  
should we also long and endeavour that *Amé-*  
*ica* may partake of our mercy :

More particular :

*Truth is a Native, naked Beauty ; but*  
*Lying Inventions are but Indian Paints,*  
2 *Dissembling hearts their Beauties but a Lye,*  
*Truth is the proper Beauty of Gods Saints.*

*Foule are the Indians Haire and painted Faces,*  
2 *More foule such Haire, such Face in Israel.*  
*England so calls her selfe, yet there's*  
*Abfoloms foule Haire and Face of Jesabell.*

*Paints will not bide Christs washing Flames of fire,*  
*Fained Inventions will not bide such stormes :*  
2 *that we may prevent him, that betimes,*  
*Repentance Teares may wash of all such Formes.*

CHAP. XXXI.

Of Sicknesse.

**N**ummaũchnem | *I am sick,*  
Mauchinaũ. | *He is sick,*  
O

Yo

|                               |                          |
|-------------------------------|--------------------------|
| Yo Wuttunsin                  | <i>He keeps his Bed.</i> |
| Acaie nummauch-<br>nem.       | <i>I am very sick.</i>   |
| Nóonshem metesim-<br>min.     | <i>I cannot eat.</i>     |
| Mach ge nummete<br>simmin.    | <i>I eat nothing.</i>    |
| Tockerutsinammin ?            | <i>What think you ?</i>  |
| Pitch nkeeteem ?              | <i>Shall I recover ?</i> |
| Niskélaqush mau-<br>chinaash. | <i>My eyes faile me.</i> |
| Ncuilawóntapam.               | <i>My head akes.</i>     |
| Npummaupiteunck               | <i>My Teeth ake.</i>     |
| Nchesammattam,<br>nchésammam. | <i>I am in paine.</i>    |

*Obs.* In these cases their Misery appears that they have not (but what sometimes they get from the *Englisb*) a raisin or currant or any physick, Fruit or spice, or any Comfort more than their Corne and Water, &c. In which bleeding case wanting all Meanes of recovery, or present refreshing I have been constrained to, and beyond my power to refresh them, and I beleeve to save many of them from Death, who I am confident perish many Millions of them (in that mighty continent for want of Meanes.

Nupagqóntup  
Kúspissem.

*| Bind my head.*

Wauaúpuni

|                  |                             |
|------------------|-----------------------------|
| Wauaupunish      | <i>Lift up my head.</i>     |
| Nippaquóntup.    |                             |
| Nchéfamam nséte. | <i>My Foot is sore.</i>     |
| Machage nickow   | <i>I sleep not.</i>         |
| emen             |                             |
| Nnanótiflu.      | <i>I have a Feaver.</i>     |
| Wame kuffópita   | <i>My body burnes.</i>      |
| nohock.          |                             |
| Ntátupe nòte, or | <i>I am all on fire.</i>    |
| chickot.         |                             |
| Yo ntéatchin.    | <i>I shake for Cold.</i>    |
| Ntátuppe         | <i>I shake as a leafe.</i>  |
| wunnépog.        |                             |
| Puttuckhúmma.    | <i>Cover me.</i>            |
| Paútous nototám  | <i>Reach me the drinke.</i> |
| min.             |                             |

*Obs.* Which is onely in all their extremities, a little boild water, without the addition of crum or drop of other comfort : O *Englands mercies, &c.*

|                 |                               |
|-----------------|-------------------------------|
| Tahaspunáyi?    | <i>What ayles he?</i>         |
| Tocketúspanem?  | <i>What aile you?</i>         |
| Tocketúspunnaú- | <i>What hurt hath he done</i> |
| maqūn?          | <i>to you?</i>                |
| Chassaqūnsin?   | <i>How long hath he been</i>  |
|                 | <i>sick?</i>                  |
| Nnanowwêteem.   | <i>I am going to visit.</i>   |

*Obs.* This is all their refreshing, the Visit  
of



of Friends, and Neighbours, a poore empty visit and presence, and yet indeed this is very solemne, unless it be in infectious diseases, and then all forsake them and flie, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead: so terrible is the apprehension of an infectious disease, that not only persons, but the Houses and the whole Towne takes flight.

Nummòckquese.

*I have a swelling.*

Mocquêsui.

*He is swelled.*

Wame wuhòck-

*All his body is swelled.*

Mockquêsui.

Mamaskishaûi.

*He hath the Pox.*

Mamaskishaûonck.

*The Pox.*

Mamaskishaûmitch.

*The last pox.*

Wesauashaûi.

*He hath the plague.*

Wesauashaûonck.

*The plague.*

Wesauashaûmitch.

*The great plague.*

*Obs.* Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nmunnádtommin.

*I vomit.*

Nqûnnuckquus.

*I am lame.*

Ncûpsa.

*I am deafe.*

Npóckunnum.

Npockunnum.

*I am blind.*

Npockquanammen.

*My disease is I know  
not what.*

Pésuponck.

*An Hot-house.*

Npeluppaumen.

*I goe to sweate.*

Pesuppaog.

*They are sweating.*

*Obs.* This Hot-house is a kind of little Cell or Cave, fix or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their coats, small breeches (or aprons) at the doore, with one to keepe all: here doe they sit round these hot stones an houre or more, taking *Tabacca*, discoursing, and sweating together; which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the *French* disease, which by sweating and some potions, they perfectly and speedily cure: when they come forth (which is matter of admiration) I have seene

them runne (Summer and Winter) into the Brooks to coole them, without the least hurt.

Mis quineash.

*The vaines.*

Miqn, neépuck.

*Blood*

Nsauapauashaûmen.

*I have the bloody Fluxe.*

Matux puckqua-  
tchick aûwaw.

*He cannot go to stool.*

Powwaw.

*Their Priest.*

Maunêtu.

*A Coniurer.*

Powwâw nippétea.

*The priest is curing him.*

Yo Wutteántawaw.

*He is aâing his Cure.*

*Obs.* These Priests and Conjurers (like *Simon Magus*) doe bewitch the people, and not onely take their Money, but doe most certainly (by the help of the Divell) worke great Cures, though most certaine it is that the greatest part of their Priests doe meerely abule them, and get their Money, in the times of their sicknesse, and to my knowledge, long for sick times: and to that end the poore people store up Money, and spend both Money and goods on the *Powwâws*, or Priests in these times, the poore people commonly dye under their hands, for alas, they administer nothing but howle and roare, and hollow over them, and begin the song to the rest of the People about them. who all joyne (like a Quire) in Prayer to their Gods for them

Maski



|   |                          |
|---|--------------------------|
| Máskit ponamíin.  | Give me a Plaister.      |
| Maskit  | Give me some physicke    |
| Cotatámhea.   | Drink.                   |
| Both which they earnestly desire of the English, and doe frequently send to my selfe, and others for, (having experimentally found some Mercy of that kind (through Gods blessing) from us. |                          |
| Nickeétem.  | I am recovered.          |
| Kitummáyí nick êekon.   | I am just now recovered. |

### Generall Observation of their sicknesse.

It pleaseth the most righteous, and yet patient God to warne and summon, to try and arraigne the universall race of *Adams* sonnes (commonly) upon Beds of sicknesse before he proceed to execution of Death and Judgement: Blessed those soules which prevent Judgement, Death and sicknesse to, and before the evill dayes come, Arraigne, and Judge themselves, and being sick for Love to Christ, find him, or seek him in his Ordinances below, and get unfained Assurance of Eternall enjoyment of Him, when they are here no more.



192 Of *their* Death and Buriall, &c.  
More particular:

*One step twix't Me and Death, (twas  
Davids speech,)*

I And true of sick Folks all:  
Mans Lease it fades, his Clay house cracks;  
Before it's dreadfull Fall.

*Like Grasshopper the Indian leaps,*

2 Till blasts of sicknesse rise :  
Nor soule nor Body Physick bath,  
Then Soule and Body dies.

© happy English who for both,  
Have precious physicks store:  
How should (when Christ hath both refresh't,  
Thy Love and zeale be more?

## CHAP. XXII.

Of Death *and* Buriall, &c.

**A**s Pummíssin.  
Neenē.  
Paúlawut kitonck-  
quēwa.

He is not yet departed.  
He is drawing on.  
He cannot live long.

## Cheché-

|                  |                                |
|------------------|--------------------------------|
| Chachéwunnea.    | <i>He is neere dead.</i>       |
| Kitonckquêi.     | <i>Hee is dead.</i>            |
| Nipwi mâw.       | <i>He is gone.</i>             |
| Kakitonckquêban. | <i>They are dead and gone.</i> |
| Sequittôî.       | <i>He is in blacke; That</i>   |

s, He hath some dead in his house (whether wife or child &c.) for although at the first being sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the father, or husband, and all his neighbours, the Men also (as the *English* weare blacke mourning clothes) weare blacke *Faces*, and lay on soote very thicke, which I have often seene clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weekes and moneths; yea, a yeere, if the person be great and publike.

|                        |                                      |
|------------------------|--------------------------------------|
| Sequit.                | <i>Soot.</i>                         |
| Michemeshâwi.          | <i>He is gone for ever.</i>          |
| Mat wônck kunnaw-mône. | <i>You shall never see him more.</i> |
| Wunnowaûntam           | <i>Grieved and in bitterness.</i>    |
| Wullôâfin.             |                                      |
| Nnowântam, nlôâfin.    | <i>I am grieved for you.</i>         |

*Obs.* As they abound in lamentations for the dead, so they abound in consolation to the

the living, and visit them frequently, using this word *Kutchimmo*, *Kutchimmo*. Be of good cheere, which they expresse by stroaking the cheeke and head of the father or mother, husband, or wife of the dead.

Chepaïsoram.

*The dead Sachim.*

Mauchaûhom.

*The dead man.*

Mauchaûhomwock

*} The dead.*

Chepeck.

*A dead woman.*

Chepaiquâw.

*He that was here.*

Yoápapan.

*He that was Prince here.*

Sachimaûpan.

*Obs.* These expressions they use, because, they abhorre to mention the dead by name, and therefore, if any man beare the name of the dead he changeth his name; and if any stranger accidentally name him, he is checkt, and if any wilfully name him he is fined; and and amongst States, the naming of their dead *Sachims*, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aquie mîshash, aquie

*Doe not name.*

mîshómmokc.

Cowewênaki.

*You wrong mee, to wit,  
in naming my dead.*

Posakûnnamun.

*To bury.*

Aukûck



Aukuck pónamun. | *To lay in the earth.*  
 Wesquaubenán. | *To wrap up, in winding*  
 mats or coats, as we say, winding sheets.

*Mocknááun,* One of chiefest esteeme.  
 who winds up and buries the dead common-  
 ly some wise, grave, and well descended man  
 hath that office.

When they come to the Grave, they lay  
 the dead by the Grave's mouth and then all  
 sit downe and lament; that I have teen teares  
 run downe the cheekes of stoutest Captaines,  
 as well as little children in abundance: and  
 after the dead is laid in Grave, and sometimes  
 (in some parts) some goods cast in with them.  
 They have then a second great lamentation,  
 and upon the Grave is spread the Mat that  
 the party died on. the Dish he eat in; and  
 sometimes a faire Coat of skin hung upon the  
 next tree to the Grave, which none will  
 touch, but suffer it there to rot with the  
 dead: Yea I saw with mine owne eyes that  
 at my late comming forth of the Countrey,  
 the chiefe and most aged peaceable Father of  
 the Countrey, *Cannónicus*, having buried his  
 sonne, he burn'd his owne Palace, and all his  
 goods in it, (amongst them to a great value)  
 in a sollemne remembrance of his sonne, and  
 in a kind of humble Expiation to the Gods,  
 who



196 Of Death and Buriall, &c.

who (as they believe) had taken his sonne from him.

*The generall Observation of their Dead.*

O, how terrible is the looke the speedy and serious thought of death to all the sons of men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from death to life, and shall not see death (a heavenly sweet Paradox or Ridle) as the Son of God hath promised them.

More particular :

*The Indians say their bodies die,  
Their soules they doe not die;  
worse are then Indians such, as hold  
The soules mortalitie.*

*Our hopelesse Bodie rots, say they,  
Is gone eternally,  
Englith hope better, yet some's hope  
Proves endlesse miserie.*

*Two Worlds of men shall rise and stand  
'Fore Christs most dreadfull barre;  
Indians, and Englith naked too,  
That now most gallant are.*

*True*

Of Death and Buriall, &c. 197

*True Christ most Glorious then shall make  
New Earth, and Heavens New;  
False Christs, false Christians then shall quake,  
O blessed then the True.*

Now, to the most High and most Holy,  
Immortall, Invisible, and onely Wise God,  
who alone is *Alpha* and *Omega*, the *Beginning*  
and the *Ending*, the *First* and the *Last*, who  
*Was* and *Is*, and is to *Come*; from *Whom*, by  
*Whom*, and to *Whom* are all things; by *Whose*  
gracious assistance and wondertull support-  
ment in so many varieties of hardshipp and  
outward miseries, I have had such converse  
with Barbarous Nations, and have been mer-  
cifully assisted, to frame this poore KEY,  
which may, (through His Blessing) in His  
owne holy season) open a Doore; yea, Doors  
of unknowne Mercies to Us and Them, be  
Honour, Glory, Power, Riches, Wisdome,  
Goodnesse and Dominion ascribed by all His  
in Jesus Christ to Eternity, *Amen.*

F I N I S.

The TABLE.


| CHAP.  | PAGE |
|--|------|
| I. <b>O</b> F <i>Salutation.</i>                 |      |
| II. <b>O</b> F <i>Eating and Entertainment.</i>  | 10   |
| III. <i>Of Sleepe.</i>                           | 17   |
| IV. <i>Of their Numbers.</i>                     | 22   |
| V. <i>Of Relations of Consanguinity, &amp;c.</i> | 27   |
| VI. <i>Of House, Family, &amp;c.</i>             | 31   |
| VII. <i>Of Parts of Body.</i>                    | 48   |
| VIII. <i>Of Discourse and Newes.</i>             | 54   |
| IX. <i>Of Time of the day.</i>                   | 62   |
| X. <i>Of Seasons of the Yeere.</i>               | 65   |
| XI. <i>Of Travell.</i>                           | 68   |
| XII. <i>Of the heavenly Lights.</i>              | 79   |
| XIII. <i>Of the Weather.</i>                     | 82   |
| XIV. <i>Of the Winds.</i>                        | 85   |
| XV. <i>Of Fowle.</i>                             | 88   |
| XVI. <i>Of the Earth and Fruits thereof.</i>     | 92   |
| XVII. <i>Of Beasts and Cattell.</i>              | 104  |
| XVIII. <i>Of the Sea.</i>                        | 108  |
| XIX. <i>Of Fish and Fishing.</i>                 | 113  |
| XX. <i>Of</i>                                    |      |

# The TABLE.

| CHAP.   | PAG. |
|---|------|
| XX. Of <i>their Nakednesse and Clothing.</i>  | 110  |
| XXI. Of <i>their Religion, Soule, &amp;c.</i> | 114  |
| XXII. Of <i>their Government.</i>             | 132  |
| XXIII. Of <i>their Marriages.</i>             | 138  |
| XXIV. Of <i>their Coyne.</i>                  | 144  |
| XXV. Of <i>their Trading.</i>                 | 151  |
| XXVI. Of <i>their Debts and Trusting.</i>     | 159  |
| XXVII. Of <i>their Hunting</i>                | 163  |
| XXVIII. Of <i>their Sports and Gaming.</i>    | 169  |
| XXIX. Of <i>their Warres.</i>                 | 174  |
| XXX. Of <i>their Paintings.</i>               | 183  |
| XXXI. Of <i>their Sicknesse.</i>              | 185  |
| XXXII. Of <i>their Death and Buriall:</i>     | 192  |


I have further treated of these *Natives* of *New-England*, and that great point of their *Conversion* in a little additionall *Discourse* apart from this.

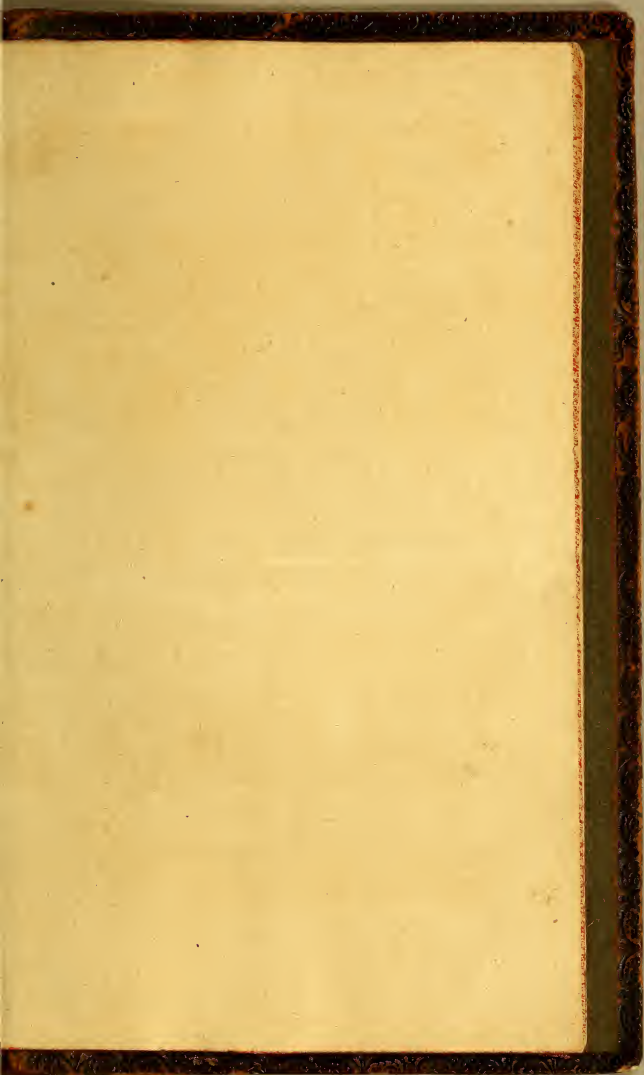


11. 02747  
  
**I** Have read over these thirty Chap-  
ters of the American Language, to  
me wholly unknowne, and the Observa-  
tions, these I conceive inoffensive; and  
that the Worke may conduce to the hap-  
py end intended by the Author.

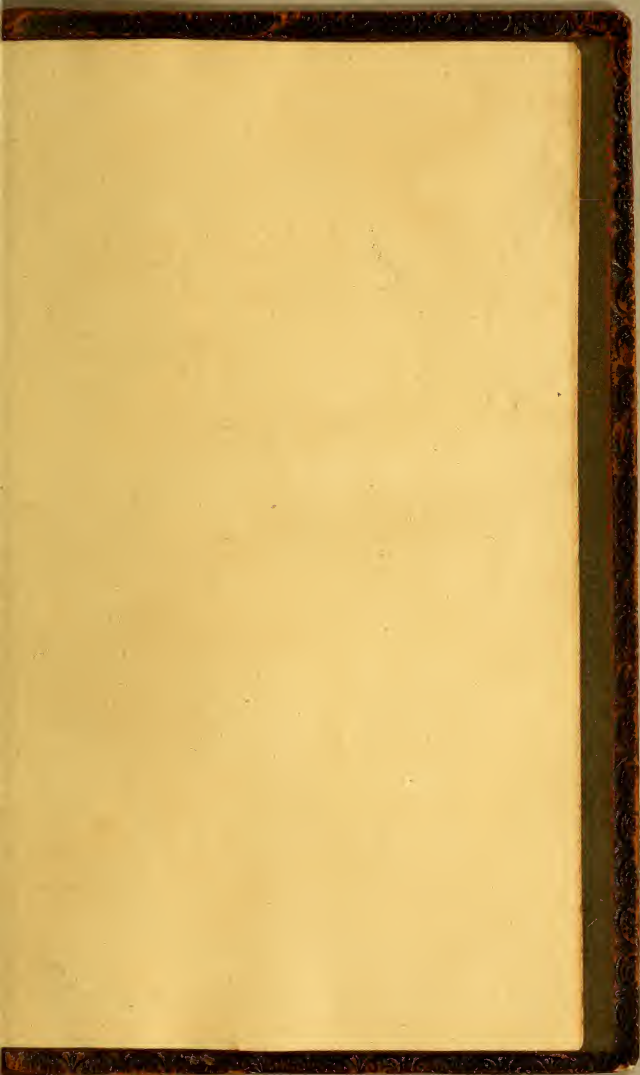
IO. LANGLEY.

Printed according to this Licence; and  
entred into Stationers Hall.

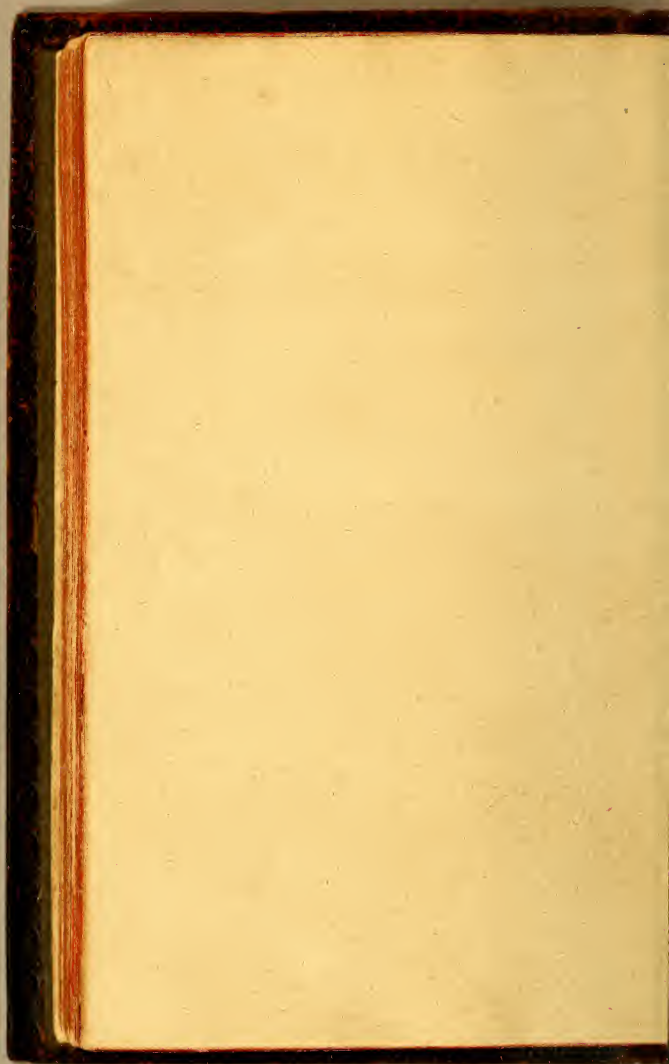












D643

c

N721K

[R]

cop. 2

